

Christian Courier

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News network reports on the suffering church

Persecution in the world continues, says L.A. editor

Bert Witvoet

ST. CATHARINES, Ont. — News Network International (NNI) is a dwarf among such giants as Reuter, Associated Press and Southam News. NNI employs only 25 correspondents in about 15 countries. Many of these correspondents are part-time and only three of them rent an office, not counting the NNI head office in Los Angeles.

What makes NNI unique is that it focuses its reporting on freedom of religion issues. According to NNI executive editor Chris Woehr, the news service was developed out of concern for the suffering church.

A lot of disinformation

The idea of such a news service was first raised by Dutch evangelist Brother Andrew, known for his "Open Doors" ministry to the communist world. In fact, Open Doors was operating its own in-house news service about religious oppression in communist coun-

tries, relying for its reports on letters from behind the Iron Curtain and reports of visits by friends.

Woehr, a professional journalist working in Latin America, met Brother Andrew in Mexico City in 1983 and shared with him her concern for the church in South America. "There was a lot of disinformation about the church," recalls Woehr.

Tired of wars in Latin America and tired of reporting on them, Woehr returned to the States in 1987. She was asked to join Open Doors, but decided not to engage in what she calls "pseudo-journalism."

That's when she and Open Doors came up with News Network International. Open Doors provided the seed money.

With the end of the Cold War, persecution and religious issues have taken on a different character, says Woehr. "We are in a cycle of persecutions, and the cycle seems to move around the world."

She points to the fact that in



Chris Woehr

PHOTO: BERT WITVOET

the '50s Protestantism was not tolerated well in Latin America. In the last decade observers have noticed a more relaxed attitude toward Protes-

tantism in most parts of the continent.

But in the Middle East and Africa, Islamic fundamentalists are pressing for restrictive laws

against non-Muslims, she says.

Woehr mentioned the blasphemy laws in Pakistan which allow even children to be put to death on the strength of one person's testimony. The example she gave was that of a 10-year-old boy who is in danger of being executed after having been accused of writing epithets against the prophet on a wall. The boy is illiterate.

In India Hindu militants seek cultural conformity to the

"We are in a cycle of persecutions"

Hindu ways of life, says Woehr. There is religious freedom in India, according to militants. "But if a person wants to be a Christian or a Buddhist he or she must be a Hindu Christian or Hindu Buddhist."

Not all news about religious freedom is bad, says Woehr.

See **PRAYING** p.2...

New electoral reforms lop off 10 small parties

Reasons for growth not solved, say observers

Irene Bom

TORONTO — A Toronto judge's refusal to grant an 11th-hour reprieve to small political parties is fuelling a round of protest by those who accuse the



PHOTO COURTESY KEN CAMPBELL

Rev. Ken Campbell, leader of the Christian Freedom Party.

mainline parties of trying to strangle the voices of a growing number of their critics.

"The new electoral reforms

are draconian," says Rev. Ken Campbell, leader of the now-deregistered Christian Freedom Party, which is the federal Social Credit Party under a new name.

"It's a basic issue of justice" adds John Hiemstra, political science professor at The King's College in Edmonton, Alta.

"The established political parties are striking back rather than acknowledging the real problem" of voter distrust that is generating support for splinter parties, he points out.

Mr. Justice Douglas Caruthers refused last week to grant an interim court injunction to the Communist Party of Canada. The injunction would have suspended recent legisla-

tion to deregister 10 small parties — those fielding fewer than 50 candidates in a federal campaign — and force them to dissolve and to hand their assets over to the government.

But while Christian observers agree that Bill C-114, passed in May just after Kim

Campbell became prime minister, is a "brutal" backlash by the larger parties to stall the sprouting of new parties, they disagree on how to solve the country-wide cynicism that is generating enthusiasm for such alternatives.

See **PREACHER** p.2...

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Two schools — two visions.....p.10

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Thanksgiving Thinkbit

"For everything God created is good, and nothing is to be rejected if it is received with thanksgiving."

Source: 1 Timothy 4: 4

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News

Preacher wants government to listen

...continued from p.1.

Hiemstra says the current "crisis of representation" results from an electoral system that doesn't encourage a "moral relationship" between leader and voter. He is calling for a return to "principled politics" that would reward parties that keep their campaign promises.

Ken Campbell, on the other hand, like the Reform Party, wants to move the entire electoral system toward increased popular involvement.

"The government has to listen to the majority," says the ordained Baptist minister who led Billy Graham-style crusades in the 1960s and 70s.

He also made national headlines as Choose Life president when he opposed abortionist Henry Morgentaler.

Campbell started the Christian Freedom Party after the last election out of the remains of the now-defunct Social Credit Party of Canada. Now that it has been deregistered as a political party, Christian Freedom will continue its mandate under the umbrella of a non-profit corporation.

He describes the party of 1000 supporters as a "non-partisan pulpit" for the church to address "issues of public morality." He says he registered the group as a political party to avoid Revenue

Canada's charge that they were too political to deserve religious charity status. As well, contributors could then take advantage of tax breaks for political parties.

Prophetic presence

The party supports most of the right-wing policies of the Christian Heritage Party with whom it is considering merging, but disagrees with that party's strategy.

"It's inappropriate for a Christian to identify with any place on the political spectrum and to compete in the popularity contests" of election campaigns, says Campbell, who adds that his party seeks rather to be a "prophetic presence."

In 12 Ontario, Saskatchewan, and B.C. ridings the party is fielding candidates, now running independently, as

"participants, not contenders," with the intent of raising moral issues during campaign debates.

Although Campbell maintains that "every political issue has a moral foundation," the focus of attacks by Christian Freedom candidates is narrow and often highlights abortion and "militant homosexuality."

Christians muzzled majority

"We're telling voters not to aim to elect Christians, but to elect a government that will listen to the people," says Campbell.

Crucial to his strategy is his view that Christians are the majority in Canada currently being "muzzled" by single-interest lobby groups.

He admits that the over 70 per cent of Canadians who com-

monly identify themselves as Christians often disagree on issues, but maintains that he "has no doubt" that referenda on moral issues would nonetheless uphold "traditional moral values."

"The single most destructive element in Canadian political life is for a government to act against the will of the majority," he asserts.

That strategy has serious flaws, says Hiemstra.

"Populism can't solve the problem of plurality," he explains.

While he admits that the process of representation "has broken down to a large degree," he says the will of the people "must be channelled" in order to be effective.

"With the move toward populism we're moving away from the model that is able to solve our problems," he claims.

Praying on their heads

...continued from p.1

Romania has withdrawn laws that would have severely restricted operations of churches other than the Orthodox Church. In Albania national and international outcry put a stop to a law that would have legalized only three religious traditions — Islam, the Eastern Orthodox and the Roman Catholic churches.

Woehr believes that one of the best things Christians can do for the suffering church is to pray. Although the church has grown tremendously in countries like China, there is also great potential for heresy, she believes.

She tells the story of a man who got caught head down in a well in a lonely mountain pass. The moment he started praying to God after being stuck for hours, he was rescued by two passersby. He has now formed a large sect that believes that God hears prayers only when people stand on their heads.

The other important thing that Christians can do for imprisoned Christians is to write to them. "Letters not only encourage them," says Woehr, "they have a psychological effect on the outcome of their cases."

NNI is sustained by subscriptions, grants, donations and fees collected for exclusive reports to other periodicals. All in all it has 600 subscribers — publications, broadcasters, missions and churches — in 36 countries.

Christian Heritage survives clamp-down

Irene Bom

OSHAWA — It took a lot of last-minute scrambling and sweet talking, but with 59 registered candidates, the Christian Heritage Party will have its name on the ballot this election.

Caught between electoral reforms introduced this summer and plummeting party support after this spring's leadership conflict, the party had its hands full to find the 54 male and five female candidates before nominations closed.

New legislation that took effect in June upped the registration fee for each candidate from \$200 to \$1000. Parties that fielded fewer than 50 candidates were forced to deregister and turn over all assets to the federal government.

The CHP was only centimetres away from the fall of that legislative axe. Candidates, mostly from Ontario, were still scrambling to register with Elections Canada up to a half-hour before the 2 p.m. deadline.

CHP leader Heather Stilwell fit the last-minute rush into the party's current campaign platform of "sending common folk to Ottawa." "Our people are humble people. They're always looking for someone better educated," she says.

"We just had to point out to

them that if they were willing to run, that made them the best candidate."

On phone non-stop

But according to national campaign manager Dave Mollard, that's not all party supporters had to be persuaded of.

"I've been on the phone non-stop for the past six days," he says from his CHP campaign office in Oshawa, Ont., on the deadline day.

Most of that time was spent trying to coax Ontario riding associations to field candidates — associations still smarting from the conflicts which rocked the party twice since the last election. Those conflicts saw both provincial and national CHP offices in Ontario shut down and move to the address of former CHP leader Ed Van Woudenberg in Surrey, B.C.

"Riding associations were telling us that they didn't want to field a candidate," says Mollard.

"Our message to them was that the whole purpose of a riding association is to field candidates in an election, and that party problems should be dealt with internally at next year's convention."

His message seems to have gotten through. The number of Ontario candidates jumped from seven at the time of the

election call to 24 at the deadline. Most jumped on board in the last week, Mollard said.

But the party's weak support structure remains a problem.

To scale the registration requirement, the party had to break the policy it followed in the last election of running candidates only in those ridings that had a CHP association.

This time the national board approved candidates in ridings with under the 100 members the CHP constitution requires to start a riding association.

Van Woudenberg refused to cite the number of candidates the board had approved and said the party was in a "crisis situation" finding support in some ridings only because of the time of the election call. Many members were on vacation and could not be given the two to three-weeks' notice required for a nomination meeting, he said.

A breakdown by province of the final list shows 13 candidates in B.C., six in Alberta, four in Manitoba, two each in Saskatchewan, New Brunswick, Nova Scotia, P.E.I. and Quebec. Newfoundland and Yukon each have one candidate.

In the 1988 election the party ran 63 riding-backed candidates, including 33 in Ontario, and garnered four per cent of the popular vote.

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Comment

PRESSREVIEW

Carl D. Tuyl



The land is filled with political smoke and mirror tricks that promise to bring filet mignon to every mobile home and every other residence in the country. The snake oil is flowing richly from Kamloops to Kapuskasing and points beyond. Since the Peter and Pam show keeps us well informed about all these happenings, I am sure you will kindly excuse this scribe from adding to this follow-the-ladder glut of information. This column digs deeper and reveals the more interesting details. Such as *The Gazette* calling Jacques Parizeau Lucien Bouchard's political ventriloquist. Nice touch, that! If Mr. Bouchard (readers please note that I respect our political leaders by referring to them with their proper names) gains the amount of seats he so proudly predicts, we the taxpayers will reward him about \$660,000 in part payment of his election expenses.

★ ★ ★

The parties' stand on healthcare is as follows: a Reform government would allow the provinces to charge user fees. Both the Liberals and the NDP oppose user fees and the Tories are waffling on the subject. The Tory party has nominated 68 female candidates, the Liberals 64 and the NDP more than 100. Sandra Manning said, "I am not Hillary Clinton, but I am not interested in being a potted plant, either." She certainly isn't. She warms up audiences at Reform rallies with some in-house jokes and she huddles with party strategists in determining party direction.

★ ★ ★

The number of women in parliaments across the world has dropped. In 1988, 14.6 percent of seats in main houses of national parliaments

were occupied by women; currently that figure stands at 10.1 percent.

The annual report of the Law Society in 1947 recorded the instance of a man who wished to initiate divorce proceedings, but later withdrew the application "for fear his wife got to hear about it."

★ ★ ★

Research by the Grocery Products Manufacturers of Canada shows that the average family's weekly supermarket bill has stayed almost the same for the last five years. Ahum! And Dr. David Howes, professor at Concordia and the world's expert on cannibalism, reports that in Papua New Guinea as late as 1960 the natives in the interior were still having each other for dinner.

★ ★ ★

Montreal's mayor, Jean Dore, knows a good thing when he hears it in the election rhetoric. He promises that the city will tighten its spending rather than raise taxes.

★ ★ ★

Quebec's Liberal Party will replace Mr. Bourassa during a convention on Jan. 30, 1994. And Ontario's government will start the new legislative session with a mission impossible: to win the next election, which will be held in about 18 months.

★ ★ ★

Bad news from the East: P.E.I. has one of the highest rates of lung problems in the country.

★ ★ ★

Today, nearly half a century after the liberation of the Nazi concentration camps, the Federal Republic of Germany has paid out more than \$50 billion in the form of reparation to the State of Israel and indemnification to Holocaust survivors. The German Finance Ministry estimates that it will pay out almost \$20 billion more by the year 2030, when according to its current calculations the last survivor will have died. The German policy of reparations is called *Wiedergutmachung*. I tried to get a bit of *Wiedergutmachung* for myself, but got zip for my troubles.

★ ★ ★

A certain Alice Walker writes in *The Atlantic* magazine: "Anybody can observe the Sabbath, but making it holy takes the rest of the week." I'm still thinking about that.

★ ★ ★

President Clinton unveiled his healthcare plan for the U.S., which would be a great step forward for Americans if it ever gets past Congress. Hillary has wowed Congress with her understanding of the plan and its consequences. She was called, after appearing before a Congressional Hearing, the best prepared witness they'd ever interviewed.

★ ★ ★

There is an 18-year-old boy rolling along the highways in India on his way to worship at some temples. The fellow plans to roll his body the whole 434 miles. September has passed us

by and no one paid attention to the fact that it was National Better Sleep Month. I observed the occasion by re-activating the electric blanket at the cottage.

★ ★ ★

Detroit motorists don't appreciate being told "Have a nice day" by police officers who have just handed them a traffic ticket, so the head of the city's police department has regrettably banned the expression.

★ ★ ★

Worldwide military spending as a proportion of economic output has declined 25 percent between 1986 and 1992, according to the International Monetary Fund. You would never know it from watching TV coverage from the

former Yugoslavia.

★ ★ ★

The International Olympic Committee (frequent flyers, if there ever were any) snubbed the city of Beijing and ruled in favor of Sydney. Good for them!

★ ★ ★

Remember those boring "headship" discussions in a certain denomination? Careful research has resulted in a flawless way of determining who is the head in any household or marriage: it is the person who's in charge of the TV remote control.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Our own national front for the salvation of Canada

We received a newsletter in the mail from an organization called the National Front for the Salvation of Libya. This organization is committed to two objectives: the removal of the Gaddafi regime and participation in the construction of a democratic Libya.

What struck me about the name of the Front is the use of the word "salvation." If Libya were a Western, non-Muslim country the organization would have been called the National Front for the *Liberation* of Libya.

The anti-Gaddafi Muslims have it right, though. Salvation, although it includes it, is much more than liberation. Freedom is a high-priority condition for healthy human development. But it's not everything. We in the West have most of the freedoms the Libyan Front seeks, but that doesn't mean we have healthy societies.

But the word "salvation" has been devalued in our Western world mainly because of the way Christians have used it. It reminds us of a dramatic effort to rescue lost souls. Those who are in the rescue business often want instant solutions to deep problems. The political and secular equivalent of this scenario is Chretien, Campbell, Manning and McLaughlin promising an end to the deficit and a return to full employment. All you have to do is step forward on October 25 and give your electoral hearts to them.

Restoring wholesomeness

There is a richer meaning to the word "salvation," however, which can be traced to its Latin origin, *salvus*, meaning: "in good health." Thus when a Muslim group calls itself the National Front for the Salvation of Libya, I suspect that they have in mind restoring wholesomeness or *selam* to Libya.

Keeping that understanding of salvation in mind, we Christians should form a front for the salvation of our country. Our objectives should be to get rid of the by-bread-alone politicians who disregard justice and compassion as words of God by which we must live. We should participate in the development of a healthy society that encourages and promotes the full participation of all in the human drama of life.

We believe that Citizens for Public Justice is such a front. It seeks the salvation of Canada through a comprehensive rethinking and

rebuilding of social and economic structures. It seeks a radical shift in our thinking about the economy and our treatment of the earth.

Stewardship and justice

In a booklet entitled "Getting Our House In Order" (See p. 14 of this issue for a report), CPJ discusses four issues which, it says, "must be addressed by the next federal government if the Canadian household is to be one of justice, stewardship and compassion." Those four issues are: "Poverty and Unemployment in Canada," "Government Finance and the National Debt," "Justice for Aboriginal Peoples" and "Canada's International Responsibilities."

What we like about CPJ's approach is that CPJ is not so much focused on getting political power as it is on re-examining fundamental notions about our relationship as a community (not just individuals) to the poor, the global money market, the environment, the aboriginal peoples and the international community.

CPJ is the only political group that's willing to run with the idea of restructuring an economy according to the biblical directives of stewardship of the creation, compassion for the poor and justice for all.

You can't vote for CPJ on October 25 and dramatically rescue the country. But you can support CPJ's efforts to bring peace and health to the political scene.

BW

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In search of a blessing (Thanksgiving Day)

I know an Ethiopian immigrant who rented a few acres of land in town on which he grew red onions. The man is hard-working and not afraid of failure. And failure most assuredly stared him in the face this summer. Not knowing enough about growing conditions in Canada, he did not prespray the field against weeds. And he did not plan his rows so that he could get in there with a tractor. As soon as his onions stuck their sea-green antennae above the ground, the grasses started growing too ... faster than the onions.

But the man remained optimistic. "I'm learning a lot," he said. "If I fail this year, I will try again next year." He loves working the soil and watching his plants grow, he told me.

"I'm not trying to get rich," he said. (As if he was running that risk.) "All I want to do is put in a good day's work and feed my family. I want the Lord's blessing."

The man rented his land from a land speculator. The speculator is waiting for the

right time to sell or develop his land. He has no interest in the land itself. He just wants to make money. His whole focus is on success not blessing.

He must think the African immigrant crazy if not stupid. Why would anyone break his back over a losing proposition?

The two men embody two approaches to land and to life. The one is looking for success; the other for a blessing. To me they present living paintings of two ways of life. The one who may look like a winner to others has chosen death. The other, who can hardly afford to buy the equipment needed to work the land, has chosen life.

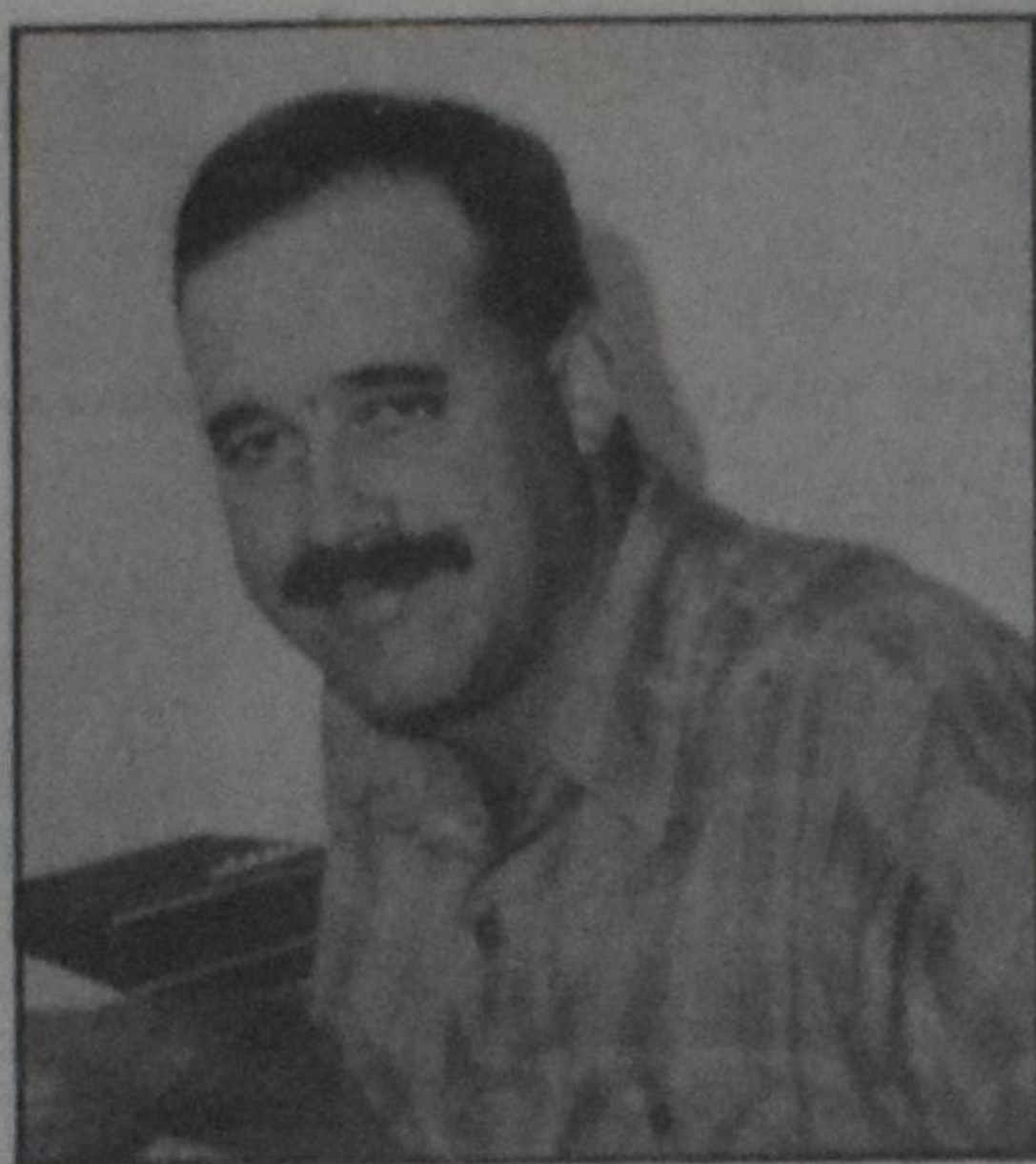
I noticed that the African's eyes smile a lot, as do the eyes of his wife.

I don't know the owner of the land to be able to say anything about his eyes. Do you think ...? Nah, I doubt it.

BW

Letters

Rural routes



They keep going and going and going

Less than half a mile from our farm stands the Admaston United Church. It's located in the centre of a dairy, beef and cash-crop farming community.

About three miles on the other side of our farm, across the narrow Bon-nechere River, in a similar farming community, stands another United Church building. And ten miles or so to the north-east, in a little village, is another United Church building where many of the parishioners are also farmers.

One minister looks after the three congregations. The present minister is a little different from the previous five. In appearance only, though. The minister is a man. A married man with children.

An elderly gentleman told me recently that the three churches have had woman ministers since the late 1950s.

The ministers have to rush from one church to the other most Sundays and sometimes they run a little late. That's understandable and nobody complains.

When the minister takes her/his annual summer vacation, the church is closed for a few Sundays. Some of the members attend other churches (our Christian Reformed Church, for example), but many stay home.

Too busy

This is the Thanksgiving weekend and while there might be some mention made on Sunday about Thanksgiving Day, there is never a special service held on Thanksgiving Monday. The reason is that most parishioners are too busy with their fall work to spend an hour in church thanking the Lord for the bountiful harvest.

How sad! I drew a one-mile radius circle around the country church beside us and found that of the 15 farmers who live in the radius, 10 do fieldwork on Sundays. That's probably typical of many farming areas in Canada and the United States.

From spring field work to harvesting the hay and grain crops and finishing the fall field work, many farmers go seven days a week if the weather is right. They don't observe the Sabbath anymore. They don't believe in Sundays as a day of rest to recharge those tired and worn-out batteries. They keep going and going and going just like that irritating battery television commercial.

Summer is too short

Thirty years ago when I grew up in a farming community of mostly Lutherans and Anglicans, nobody would think of cutting and baling hay on a Sunday afternoon. Sunday was a day of going to church and resting from the manual labour. And hay was cut with a mower and the square baler was just becoming popular.

But over the years farmers have acquired more arable land and bigger and faster farming implements, including large tractors. Many farmers feel they have to work on Sundays during the growing season if the weather is dry. They've become slaves on their own farms.

Summer is too short and it goes too fast to be working on a beautiful, sunny Sunday. I only do the barn chores and the milking on that day and that takes me four or five hours. Some Sundays are very hectic with cows calving and other things happening that are associated with raising livestock. But the hay and grain can wait until Monday when my batteries are recharged and I start the workweek with renewed zest.

It's a disturbing sight to see the fourth commandment being ignored by so many farm families.

Maynard Vander Galien is a bachelor farmer in the Ottawa Valley (Renfrew) and writes weekly columns — usually on Monday evenings.

Food 'facts' aren't facts at all

The long letter by Mr. Gerry Prins (CC June 11) does not make much cents to me.

I wrote in the May issue of CC that food products controlled by marketing boards underwent (1980-90) price increases to the consumer from 18 to 97 percent. And a study showed that food products not controlled by marketing boards had a price increase to the consumer that ranged from 15 to 235 percent, and that in some cases the price to the producer declined substantially (as with corn and grains).

Prins writes: "Consider eggs at the farm gate for \$1.20 a dozen and retails at \$1.29 to \$1.89 a dozen. Milk at the farm gate at four litres for \$2.40, retailing at \$2.99 to \$3.89 for 2% milk (what a spread!); butter costing retailers \$2.55 and retailing from \$1.99 to \$2.89 a pound; chicken at the farm gate is 74 cents a pound and retails for 99 cents to \$1.69 a pound."

All those food items are controlled

by marketing boards. Prins should know that. And the figures are wrong. Farmers do not receive \$2.40 for four litres. We receive 53 cents a litre for milk in the bulk tank. We have to pay transportation to the plant (7 cents a litre), advertising and a host of other promotional items come off the monthly milk cheque. There is quite a spread in Prins' chicken prices from 99 cents to \$1.69!

Prins should list food items that are not controlled by marketing boards such as crackers, cereals, beef, pork, lamb, and processed foods.

Why can't he explain about the 25-cent breakfast cereal coupon? He cites an example of Ferguson 24-ounce of whole wheat bread. Cereal is overpriced. *Bread is not*. I can buy whole wheat bread at 89 cents to 99 cents a loaf. Cereal costs anywhere from \$3.00 to \$6.00, which is very expensive considering what's in the box.

Maynard Vander Galien
Renfrew, Ont.

Spending our way into prosperity doesn't work

Belatedly in the Aug. 20 CC my eye came across the "Financial Fare" column with the quite familiar assertion "that the government spending initiatives of Roosevelt in the 1930s were one of the factors that pulled the U.S. and North American economy out of the Great Depression."

Such an assertion is supported with weak evidence, because, of course, even before W.W. II began in September of 1939, the U.S. and other nations were, in anticipation of war, employing billions of dollars on munitions, thereby spurring what had continued to be a sluggish economy.

The U.S. national elections of November 1938 showed substantial gains for Republicans in Congress, indicating public doubt concerning the effectiveness of F.D.R.'s "New Deal" program. People in 1928 were financially better off than in 1938! Young farm hands like myself, and even married men working on farms, were earning \$400 to \$600 per year in 1938. Workers at nationally-known industrial firms in mid-America earned less than \$1,500 yearly up to the day that they were inducted into military service in March 1941. The best evidence indicates that industrial mobilization for war in late 1938 and 1939 was the chief economic stimulus. That is what overcame the hardships caused by the Great Depression.

(My own recollections of the '30s were checked with those of Dr. Mazour of Stanford and Wm. L. Langer's *Encyclopedia of World History*.)

Our post-war prosperity is generally viewed in much the same spirit as that

of the Roaring Twenties. Few of us remember the stark poverty of the Great Depression. But my father taught us that it was a sin to kill "surplus" little pigs, even though pork was only 8-cents a pound in those days. When (in Dutch) they condemned dumping in ditches milk that brought only \$1.00 or slightly more per hundredweight, the practice sounded even more wicked!

The Keynesian theory of "temporary fiscal stimulus" has been discounted by many because it was formulated on the basis of short-run phenomena. Yet, as Bick implies, we still think that we can spend our way into prosperity. It's called the dynamic economy, and the GNP is its measure.

Arthur Davies
Holland, Mich.

SORRY!
NO
OCTOBER
22ND
ISSUE

'Feminist' isn't a dirty word

I realize that it is not easy to produce an interesting and challenging weekly but sometimes C.C. gets under my skin. This happened with the Aug. 27 issue.

I know that a front-page headline must be an eye-catcher, but why such a negative one: "Church leaders reject radical feminist 'smear' of churches"?

Since when do we have "church leaders"? I assume that Bert Witvoet, who wrote the story, wants to portray the signers of the brief, mentioned on page 2, as leaders. Well, one can maybe call the bishops of the Roman Catholic Church and the Anglican Church "leaders," but the other church signers are just representatives of their respective denominations. In most cases they serve only for one or two terms.

Appreciate the work

Why do you label the members of the Canadian Panel on Violence against Women "radical feminists"? Do you know them personally? Have you read their 393-page report?

I get the feeling that this label is not meant to be a laudatory one. Too bad that in Christian Reformed circles the word "feminist" has become a dirty word. Without the work and actions of the feminists of the 20th century and before, your wife, daughters and granddaughters wouldn't be able to attend colleges or universities and could apply only for menial jobs. I am a Christian feminist with heart and soul. Does this mean I can no longer belong to the Reformed community?

Why do you call their blaming of the religious institutions

for the domination, control and exploitation of women a "smear"?

Their statement is true, isn't it? Look only at the Christian Reformed Church. All the decision-making power is in the hands of a male synod, male classes and mostly male councils. Of course, churches do not promote violence against women directly and openly. But by their exclusion of women from the decision-making process they make women into *second-class* members.

All-male Synod

Yes, sexual abuse against women happens in our churches too. Read the book-review on *Sexual Abuse in Christian Homes and Churches* in the Aug. 20 issue of *Christian Courier* (page 14). The CRC synod recognized this too, yet still made the decision in 1993 to delay the publication of materials related to abuse because "no funds were allocated for this publication (1993 *Acts*, p. 579). Well, women are not that important, apparently, in the eyes of an all-male synod....

There was only one man on the panel (p. 2). So what? I am amazed that there even was one. He must have been a feminist. The violence against women is done by *men*. Why then do you expect men to be members of the panel?

The structural or legal inequity is, of course, not the only cause of violence against women. But it is the *main* cause and things would get a lot better if at least the churches would be an example to the world in striving and working for equality between the sexes.

I realize that Bert Witvoet's article on page 1 is filled with quotes. It is not so easy to comment on them because it is not 100 percent clear to me whether he agrees or disagrees with the people he quotes.

In my humble opinion the article on page 2 (The church brief) would have been sufficient to inform the readers about the fact that there was a Panel on Violence against Women.

Barthie Knoppers
Edmonton

Daily-bread economics

Bert Hielema



Jobs: an endangered species

There is a real paradox present in contemporary corporations: most executives recognize that their employees are their most important asset, yet in order to achieve greater productivity and a leaner company, they must cut out jobs — and they do.

We hear daily of job elimination on a grand scale. With the entire global economy competing in this way, buying power in the Western world is being greatly reduced. And although many firms can offer products at a lower price, plenty of purchasers have disappeared. The result is that market share diminishes, causing, in turn, more people to become surplus, with the result that....

So, in the name of greater efficiency businesses run the real danger of shooting themselves in the foot.

Job permanency disappearing

It was not all that long ago that university-trained people, whether economists, engineers or employment managers, would slowly climb the corporate ladder and, at age 45 or 50, would be well-settled into a perfect niche until retirement.

No longer so. Middle management, especially, now has become "surplus," thanks to the computer revolution.

The new corporate organization being implemented is no longer something concrete and tangible. Rather, it is almost invisible, connected by a computer network, phone and fax. Soon, nobody except a few top dbgs may have permanent jobs. The rest of the firm (or perhaps a better designation is the "infirm") will be completely made up of freelancers, people who sell their particular skills to a number of corporations on a fee basis.

Some people, and I am among them, can cope with such a degree of insecurity. For the last 20 years I have hired out my expertise; because in my previous years of self-employment I had learned to avoid some of the worst mistakes that can be made in my field, I became smart enough to avoid them. I also learned to write a few coherent paragraphs.

For people like me the future looks rather promising; but my kind is not in the majority. Most workers, in order to operate properly, to be creative and get concrete results, need a well-defined work environment with steady hours, a certain task outline, and regular social contacts with fellow workers. That is the only way they can function and be contributing members of society. If these people are cut loose from their regular work routine they are at a loss emotionally, financially and socially.

Health, not wealth

There is a national election in the works.

We must impress on the candidates that technological change is only beneficial when lost jobs are replaced. Retraining is an option but is very expensive and often an exercise in futility. Somehow meaningful work must be found for the unemployed. Unemployment is an insidious disease that threatens family coherence, destroys a person's dignity and weakens the social fabric.

The results are greater expense for welfare, children's aid and law enforcement, the total of which will be much higher than the amount saved through so-called better efficiency. Jobs, like whales and elephants and rainforests, must be made a protected species.

Rather than GATT and NAFTA, which basically benefit the rich corporations, we need global rules to reduce long-distance trade, laws to enforce local and regional commerce and by-laws to support communities. We need enforceable regulations which would share work by reducing hours. We need to encourage ecologically less harmful forms of production.

So what if we pay a few pennies more? The savings will come from more and better employment, greater human dignity, less taxes and less mental and physical illness.

Bert Hielema is a self-employed evaluator of commercial real estate. He lives in Tweed, Ont.

**Peter and Marja
are not in this week!**

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Letter

B.C. Christian responds to Ontario Christian

In response to Bill van Geest's objection (Sept. 17 letter) to CC's article on BC Christians and Clayoquot protesters the following: I am no apologist for *Christian Courier*, but I think it is a valuable part of newspaper journalism to do these "symposia" containing "snippets" of the views of people who have some interest, if not expertise, about various topics. I don't suppose van Geest objects to man-on-the-street interviews on the telly. However, his comments did cause the editorial staff to rethink this issue, and for that he deserves thanks.

A second valuable concern he raises regards the comment that both van der Kamp and I made about working with pantheists. Indeed, it is often the case that Christians work side-by-side with non-Christians of various faiths. I applaud, for example, the work Gerald Vandezande does with the multi-faith coalitions in Ontario. The question is, of course, "in which cases can one work co-operatively without skewing one's witness." Van Geest perhaps judges differently than van der Kamp and myself regarding Clayoquot Sound. Perhaps we are wrong and I thank van Geest for raising the point.

Do as you say

My real concern expressed in the interview was about "walking your talk." It seems to me that the validity of protest is lessened greatly when the protesters apply their principles only in someone else's backyard.

To find more explicitly what I mean, one could search back files of CC (10 years?) for an article I wrote called "Stewardship in the Swamp" in which my wife and I described buying a swamp several thousand miles from our house just to keep it as a wildlife refuge (my dad now owns it and uses it for that purpose).

Our present farm is 153 acres in size. Sixty are in hay. Seventy acres are potentially superb hay land if drained and cleared, but we refuse to do so because the willow and brush these acres contain provide prime winter habitat for moose, a rare commodity in these parts. We also have resisted the temptation to log the few acres of mature timber left on our farm, even though the revenue

would lower our debt considerably (no mean concern when one is living on U.I. as we are presently). These examples are not meant to be some sort of cry for approbation, but as an example of how people perhaps can work at the same sorts of

things as the protestors in their own backyards.

I find van Geest's comment about urbanites in the third-last paragraph of his letter way off base. To say that urbanites "have experienced the loss of their natural environment" sug-

gests that such folks are passive victims of some great evil. Perhaps they are victims, but they are also human beings who have the potential to act. And until we folks in the "boonies" see urbanites acting in ways that cost them time, ef-

fort and money, we are not likely to be too sympathetic when they tell us in our areas (I'm actually about 500 miles from the scene of the article) how we should be doing things.

Curt Gesch,
Telkwa, B.C.

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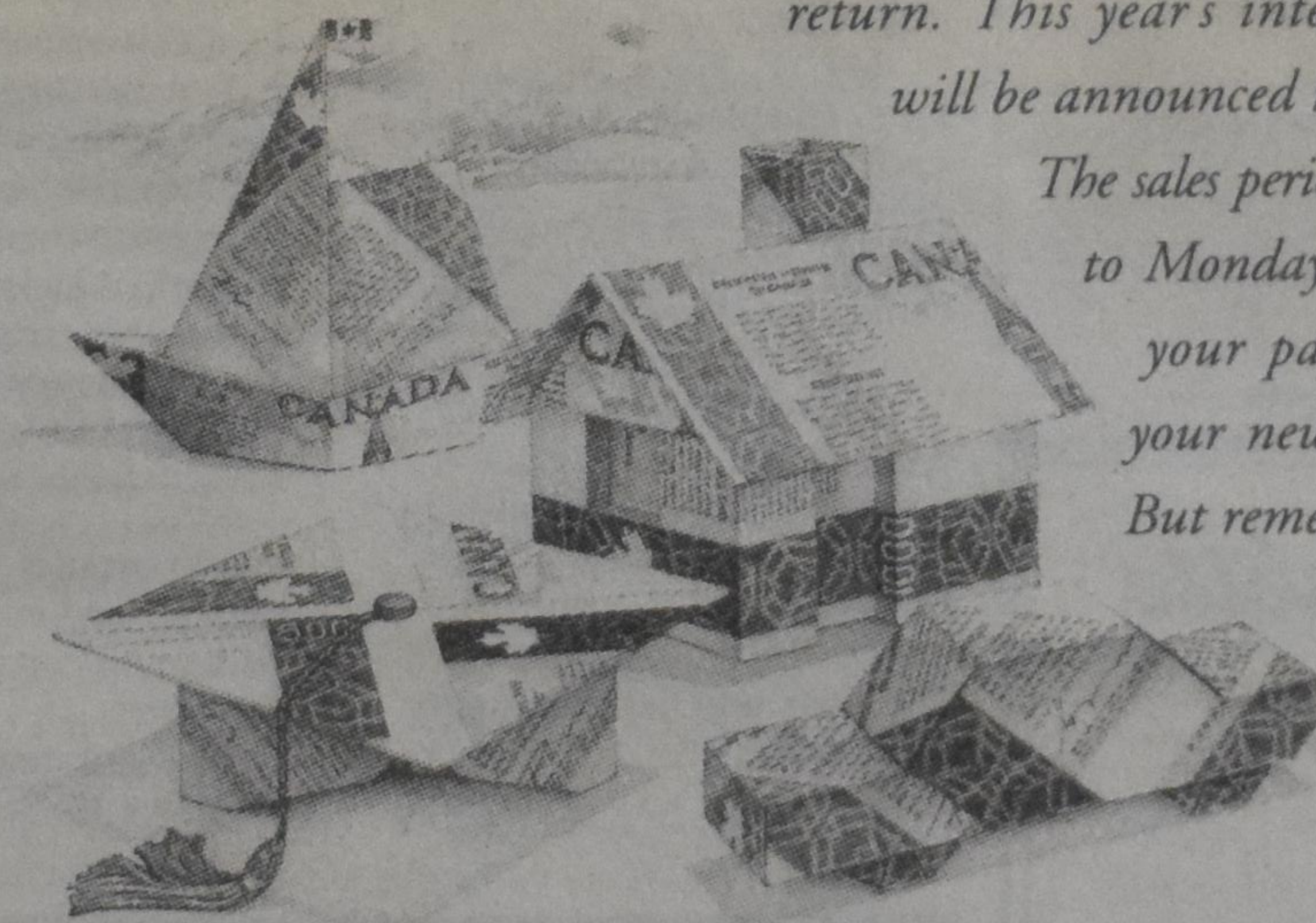
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Church, Marian Van Til, page editor

Canadian bishops ask Pope for married native priests

Marian Van Til

VATICAN CITY —

Catholic Bishops from Western Canada have asked Pope John Paul II to consider allowing married priests among the Inuit and Dene peoples of the North, reports *The Catholic Register*. In sessions at the Vatican last month the bishops asked, both in formal and private sessions with the Pope, that he consider granting an exception to single, celibate priests on cultural grounds.

It was explained to the pontiff that among native Canadians "there's a family value ... where, unless you are married, you're not a leader and people won't listen to you," says Bishop Denis Croteau of the Mackenzie-Fort Smith diocese, Northwest Territories. The prevailing view, says Croteau, is that "if you

have married and raised a family, then you're an elder, a man of experience. Then you can talk and people will respect your position."

Bishop James Mahoney of Saskatoon said marriage is considered important for the survival of native peoples in sparsely populated regions of the North. "We fully support celibacy, of course," Mahoney is quoted in *The Register*, "but [we] feel there is room for exceptions."

Bishop Paul O'Byrne of Calgary says there is general support from laypeople "and some clergy" for married priests "in particular areas of some dioceses."

O'Byrne believes the Pope listened carefully to their plea "and it was obvious he's not shutting us out." But spokesmen for several Vatican con-

gregations, and notably the Congregation for the Evangelization of Peoples, gave "no hope" for a change in Vatican

policy, other bishops said. The Vatican bishops are concerned that "an exception granted in Canada 'could not remain an

exception'" and would "open a floodgate" of similar requests from African and South American countries.

Conference to address racism

Reinder Klein

Are we racist? Of course we're not racist. We're Christians and Christians love their neighbors. We even sing about it in the song "Jesu, Jesu."

Yet there are few black brown and yellow neighbors in our churches. As a matter of fact, there are few people in our churches that don't have Dutch-sounding names.

Perhaps we need to ask a different question first. Perhaps we need to ask what racism is. What are its characteristics? How do we identify racist feelings and attitudes, in others and in ourselves? "Breaking down the barriers" is the title of a conference scheduled to be held November 19 and 20 in the Jubilee Fellowship CRC of St. Catharines, Ont. Organized by the new Committee for Racial Reconciliation in Canada (CRRC), it will try to develop workable action strategies to help individuals and congregations, perhaps even classes, to do two things: fight racism itself and redress its ugly consequences.

Some scholarship money is available to assist especially people of color to attend, but others should also feel free to apply. Church councils might consider helping out.

Look for more information in upcoming Sunday bulletins. It is now being prepared for mailing to all Christian Reformed churches. You can also call 1-705-466-3144.

Prisoners' Sunday focuses on awareness

OTTAWA, Ont. (From *The Insider*) — A growing number of churches across Canada are participating in "Prisoners' Sunday." An annual event designed to raise the awareness of Chris-

tians to prisoner needs, the project is an initiative of the Chaplaincy Division of the Correctional Service of Canada (CSC).

Celebrated this year on

November 21, Prisoners' Sunday is gradually becoming an integral part of the life of more and more congregations, nationally and around the world.

The goal of the program is to work toward the sensitization of Christians to criminal justice issues.

Rev. Dr. Pierre Allard, Director of Chaplaincy for CSC, says that breaking down stereotypes that affect community response to the incarcerated and their families is a special concern.

He also hopes that Christians of every denomination will see their responsibility in addressing the social conditions that lead to crime, and help in the reintegration of ex-offenders into the community.

Says Dr. Allard, "Prisoners Sunday is our way of inviting

Bible translators celebrate 25 years of cooperation

COLORADO SPRINGS, Colo. (EP) — The International Bible Society (IBS) and Summer Institute of Linguistics (SIL), who have partnered together in Scripture translation for 25 years, marked their anniversary together with a milestone 1,000th publication, the Central Subanen New Testa-

ment. The project, begun in 1967, was published in August 1993. An estimated 140,000 people living on Mindanao Island in the Philippines speak the Central Subanen language. During the 25 years that IBS and SIL have worked together, IBS has published Bible portions for SIL in 421 languages, in 32 countries.

you to express your oneness with us, and your solidarity with our incarcerated brothers and sisters."

His scriptural reference is Hebrews 13: 3: "Remember

those in prison as though you were in prison with them."

Any church wishing to be involved in this event, please contact the Chaplaincy Division of the Correctional Service of Canada for your special kit. The address is 340 Laurier Ave. West, Ottawa, ON K1A 0P9.

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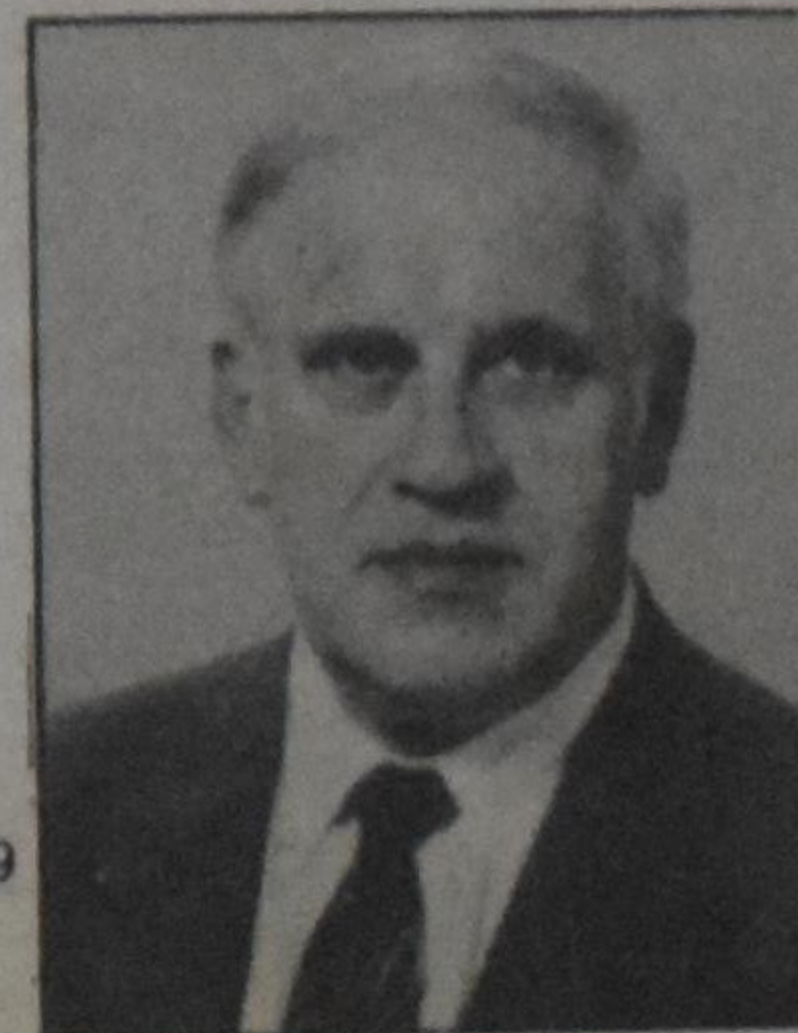


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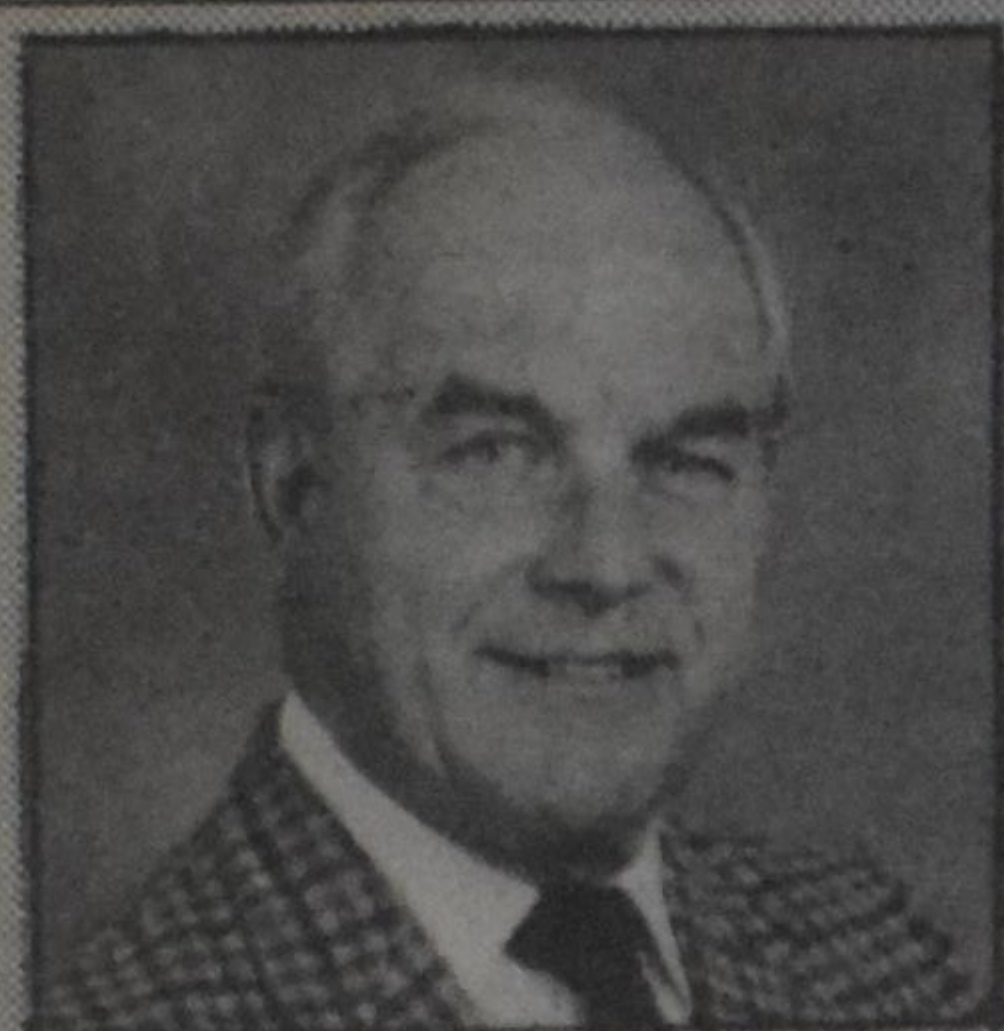
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CANADIAN
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Jacob Kuntz

Apology and response

The Anglican Church has now apologized to native people for the treatment many of them received in the 26 Anglican residential schools across Canada over the years. Archbishop Michael Peers delivered the apology at a native convocation held in Minaki Lodge, close to Kenora, Ont. Part of the text of the apology follows, together with the native response (see Anglican Journal, September 1993).

"My brothers and sisters, Together here with you I have listened as you have told your stories of the residential schools. I have heard the voices that have spoken of pain and hurt experienced in the schools, and of the scars which endure to this day. I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our church played in that suffering.

"I am deeply conscious of the sacredness of the stories of people and communities who have worked at healing, and I am aware of how much more healing is needed. I also know that I am in need of healing, and my own people are in need of healing, and our church is in need of healing. Without that healing, we will continue the same attitudes that have done such damage in the past. I know that healing takes a long time, both for people and for communities. I also know that it is God who heals, and that God can begin to heal when we open ourselves, our wounds, our failure and our shame to God. I want to take one step along that path here and now.

"I accept and I confess before God and you, our failures in the residential schools. We failed you. We failed ourselves. We failed God.

"I am sorry, more than I can say, that we were part of a system which took you and your children from home and family.

"I am sorry, more than I can

say, that we tried to remake you in our image, taking from you your language and the signs of your identity.

"I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally and emotionally.

"On behalf of the Anglican Church of Canada, I present our apology."

The following response to the apology was received:

"On behalf of this gathering, we acknowledge and accept the apology that the Primate has offered on behalf of the Anglican Church of Canada.

"It was offered from his heart with sincerity, sensitivity, compassion and humility. We receive it in the same manner. We offer praise and thanks to our Creator for his courage.

"We know it wasn't easy. Let us keep him in our hearts and prayers, that God will continue to give him the strength and courage to continue with his tasks."

Look
for our
Business
Directory
on page 15

Back to Dan Quayle

In the September issue of Presbyterian Record the editor issued a plea for "the traditional family." The results of various studies show that for children, the two-parent family is by far the best. Dan Quayle was right after all.

"We all recall the furor created when then vice-president of the United States Dan Quayle criticized television's Murphy Brown for having a baby out of wedlock. He was ridiculed widely for his stance, while Murphy Brown was generally praised for her decision. In the face of an accidental pregnancy by a faithless lover, she had decided to go ahead bravely, give birth to the child and raise it.

"In April 1993, the *Atlantic Monthly* published an article with the catchy title 'Dan Quayle was right.' It claimed Dan Quayle's criticisms were, in fact, accurate — scientifically.

"I hope you will go to your neighborhood library and read this article. It will disturb you. It confirms what many have suspected but were afraid to say about the disruption? Per-

haps dissolution? Of the traditional family. It shatters the optimistic assumptions of the 1970s.

"Children in single parent families are six times more likely to be poor and to remain poor. Children in single parent families are two to three times more likely to have emotional and behavioral problems. They are more likely to drop out of school, abuse drugs, become pregnant teenagers and get into trouble with the law. They are at much higher risk for physical and sexual abuse.

"Children do not bounce back quickly after divorce. Their troubles often persist into adulthood, resulting in them being less successful in both love and work. Often they experience difficulty achieving intimacy, forming a stable marriage or holding a steady job. The sad litany goes on and

on."

"These studies, if we needed them, confirm the rightness of the church's support for the traditional family. Dan Quayle was right; but so was the church. We need to redouble our efforts to nurture the traditional family through programs like marriage enrichment.

"We also need to discover ways to support and enrich the lives of children of single-parent families who suffer so many hardships and disadvantages growing up in our society.

"These recent studies on the family have reminded us again that for many in our society their experience in a congregation may be the only taste of genuine family they ever encounter. For the sake of both the kingdom and the future of our society, it better be good."

Interview with Jake Epp

The Mennonite Reporter had a most interesting interview with Mr. Jake Epp, the former cabinet minister. In that interview Mr. Epp offered "personal reflections" on religion and politics (see the issue of Sept. 6). Mr. Epp has often been accused of "compromising." This is how he dealt with that charge:

Q. "I asked Jimmy Carter, when he was in town, what was one thing he as a Christian in the presidential office would not compromise. He said he didn't have to compromise anything. What about you?"

A. "I agree. You see, I think there's very false impression about public life. I'll give you an example.

"Let's take the most difficult one for me, the abortion issue. People had the whole range of options as individuals on the abortion issue. I didn't.

"I had a Supreme Court decision sitting in front of me that very much restricted the application of law to any new legislation. So within that restriction, I had some limited options.

"Kim Campbell, as justice minister, coming to the question from a different perspective, had the same limited options as I did. And we had to come to an agreement that not only she and I could accept — and obviously I tried to push as far to my direction as I could —

but at the end of the day we had to convince the cabinet that this was do-able and that this was right.

"Some people would call that compromise. In other words, if you cannot get it foursquare your way, you compromised. And they would regard that as weak, spineless, and other appropriate terms not elegant enough to repeat.

"On the other hand, you can call that strength. And that is the strength of one's conviction.

"What became most painful was not only the abortion issue.... It became a catalyst for my pastor going public on me. Saying that I had, well, I'd always compromised, and that I had no clout in Ottawa.

"And shortly thereafter, my wife and I were expelled from the church.... I'm now not a member of any church.

"Allan Fotheringham wrote about my taking this other job. The headline in the *Toronto Sun* on Sunday, Aug. 8, was, 'Saint Jake moves on up!'

"Of course he wasn't very

nice to me. (He said) that I had been this innocent, non-smoking, non-drinking Mennonite Christian, who now, having been educated for 21 years in Ottawa, was getting this big job [Epp became senior vice president of TransCanada Pipelines in Calgary].

"That was my reputation in Ottawa. When I came home, I got thrown out of the church! That was the most painful.

"It hurts me more for my wife. I've said before, if I was the sinner, whatever the charge is, then throw me out and tell me why, and I'll live with that. But what has she done? Is her crime that she married me? I don't understand that....

"I have not made a public issue (of this) and I don't want to.... I will go to Calgary and find a new church home and life will go on."

Jacob Kuntz is pastor-emeritus of the First Christian Reformed Church of Kitchener. He lives in Brampton, Ont.

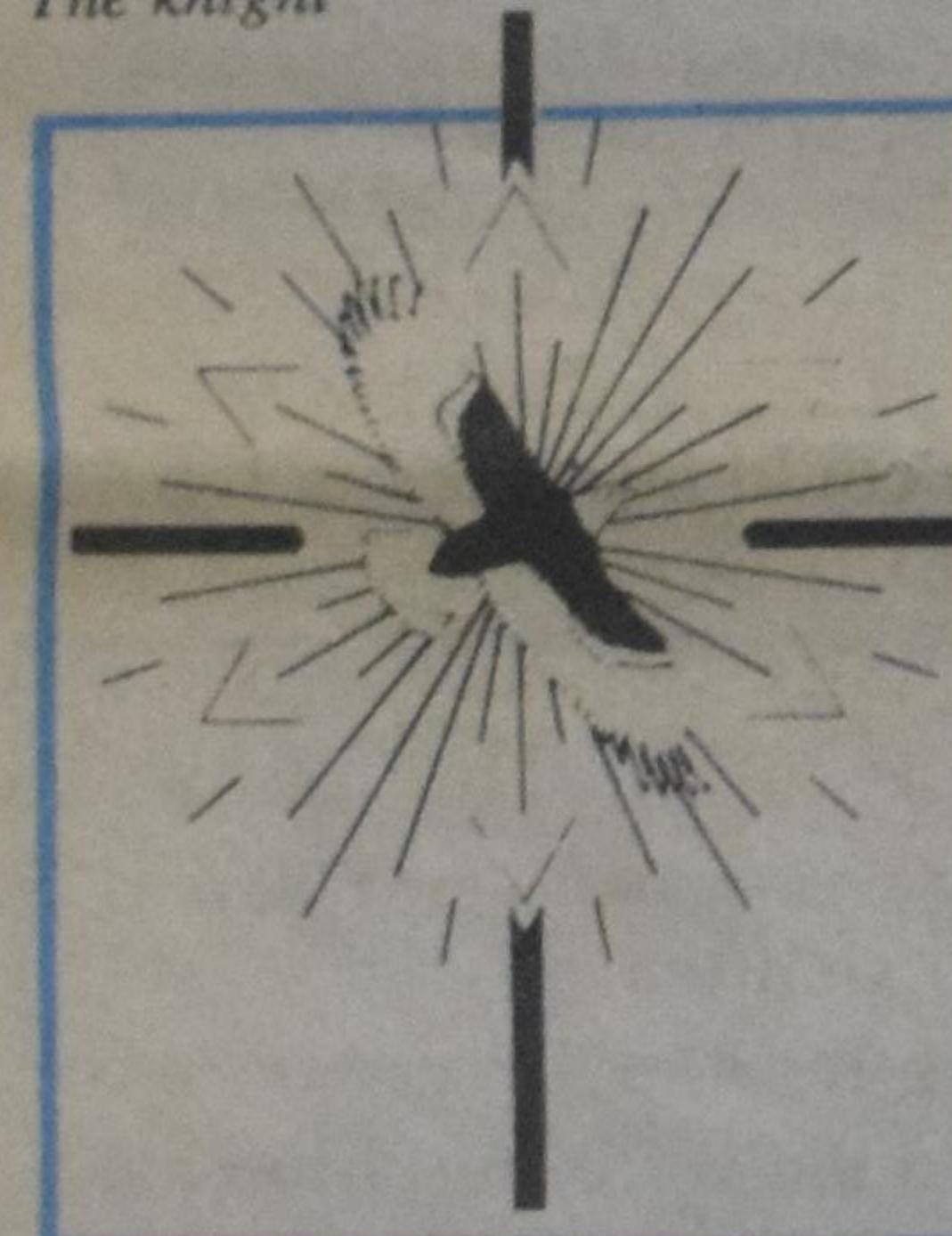
R. Ray Klapwyk

Although supporters of Christian education all profess belief in the same Word of God, the great variety of educational programs promoted as "Christian education" is mindboggling.

One way to look at this variety is to distinguish between the different social pur-



Beacon School's logo:
The knight



Stratford Christian School's logo: "Those who hope in the Lord...will soar on wings like eagles" (Is.40:31)

poses of education. How should we prepare our young people for success in society as adults? Should we teach them a broad "Christian perspective," but applaud individual choice and creative expression within this framework? Or should we have them submit to rigid control by parents, pastors and teachers in a setting dominated by the church? Or should we work out some arrangement that combines elements of these two basic approaches? These are very important questions, because the future shape of our society is determined, to a large extent, by the way we answer them in our homes, churches, and schools.

I recently had the opportunity to look closely at how different Christian schools so-

cialize the young. In a series of four articles, I will describe the beliefs of two schools, their school assemblies and their classroom lessons.

Beacon : Christ-centred and classical

Beacon School was organized in 1981 by three leaders of the "Puritan, Reformed Church" community in Agincourt, Idaho.* According to its handbook, its philosophy is "a complete belief in and adherence to the Bible as God's Word, applicable to all areas of life." Begun in a church basement with 18 students, Beacon School moved to newly remodelled facilities in 1987, and after 10 years of operation it boasted an enrolment of 180 students from Kindergarten to Grade 12.

John Avery, pastor of Beacon Church and teacher at Beacon School, describes himself as a "Calvinist with a post-millennialist, covenantal" perspective. His preaching and teaching are "revivalist" — the writings of Jonathan Edwards are an important model for him — and in his view the Christian home delegates to teachers their authority to foster in each child a "Christ-like" image of ministry in this world.

Superintendent Ken Wood helped the school's founders formulate an educational philosophy which features "Christ-centred education" as well as a "classical emphasis." As Christians, students at Beacon School search the Bible for "norms for Christian living." As children of Western culture, they identify with the "lost tools of learning," the rules of structure, logic and expression needed for communicating knowledge about the world — based on the medieval curriculum which historians refer to as the *trivium*.

Stratford: Training for Christian ministry.

Senior Pastor Wayne Ford of

Worlds apart: Two visions of education (part-I)

For the
Love of
Christ
compels
us...



Beacon School's logo:
The celtic cross.

Stratford Christian Church started Stratford Christian School in 1976, with Pastor Keith Fenworth as his assistant. His motivation for starting the school was a "burden" about the declining quality of public schools, in religious, moral and academic standards. Stratford Christian School has 83 students from Kindergarten to Grade 12 and a staff of 23, four of whom are full-time paid instructors.

Pastor Keith believes that people must be "reborn" to have a meaningful relationship with one another and with God; consequently, all parents and teaching staff are required to be fundamentalist Christians. At Stratford Christian School, student uniforms, modest haircuts, numerous scripture texts, highly regulated behaviour, quiet classrooms and vigorous worship are all symbols of meaningful relationships as interpreted by pastors and teachers.

Vice-Principal Joan Hannon enjoys worship which is "biblical, happy, loud, joyous and exciting!" With her fellow-teachers, she practises the biblical injunction to "train the child in the way he should go." She insists that in her

school's program, "children are prepared for life, not just for service in the church's ministries."

Like Ken Wood at Beacon School, Joan Hannon stresses "God-given parental authority" and the teacher's role in *loco parentis*. However, in her vision the church figures prominently: "The Christian home is the universe's number one church."

Symbols reveal vision

Two symbols are highlighted on Beacon School's promotional materials: the Celtic cross and the knight. These symbols dramatically complement each other in portraying Beacon School's ideas about a Christ-centred and classical educational program. The images on Stratford Christian School's materials are the Christian cross and the eagle, together signifying the power of the Gospel message.

During my visits, the importance of the knight and the eagle as guiding images became clear to me when Ken Wood and Joan Hannon talked to me about their vision of life and education. Ken Wood stressed every believer's submission to the authority of God's Word. His vision is portrayed by a medieval knight dressed in "the full armor of God," ready to serve him faithfully (Eph. 6: 10-18).

All authority is delegated authority. Even Christ acknow-

ledges the Father as the source of authority, and tells us that can know the Father through him. This should make us submissive to God, the source of Wisdom, but secure and confident, because Truth is not relative in the final analysis.... We have a common allegiance to God, and search the Scripture for norms.... We do not judge one another except to relate together to the criteria of scripture.

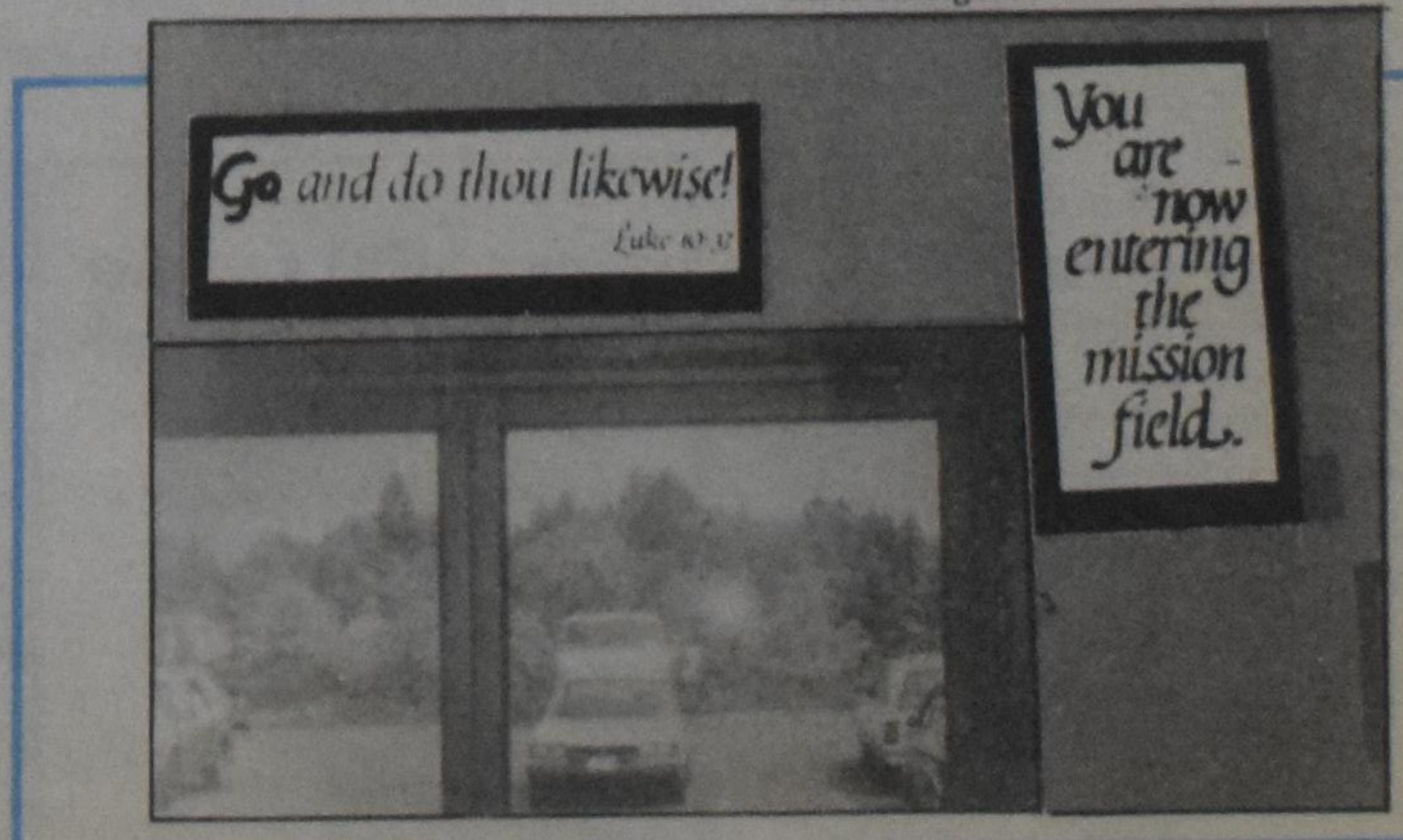
In contrast, Joan Hannon's stresses the Bible's prescriptions against which everything is tested. Her vision is symbolized by the image of a powerful eagle soaring overhead, representing God-given renewal and vigor (Is. 40: 31):

We have clear notions about right and wrong, good and bad.... Our church and our schools are one family; our pastors shepherd the entire flock, including the children in the school. We believe God is working in us, and we are proud of our school. This is a happy place.

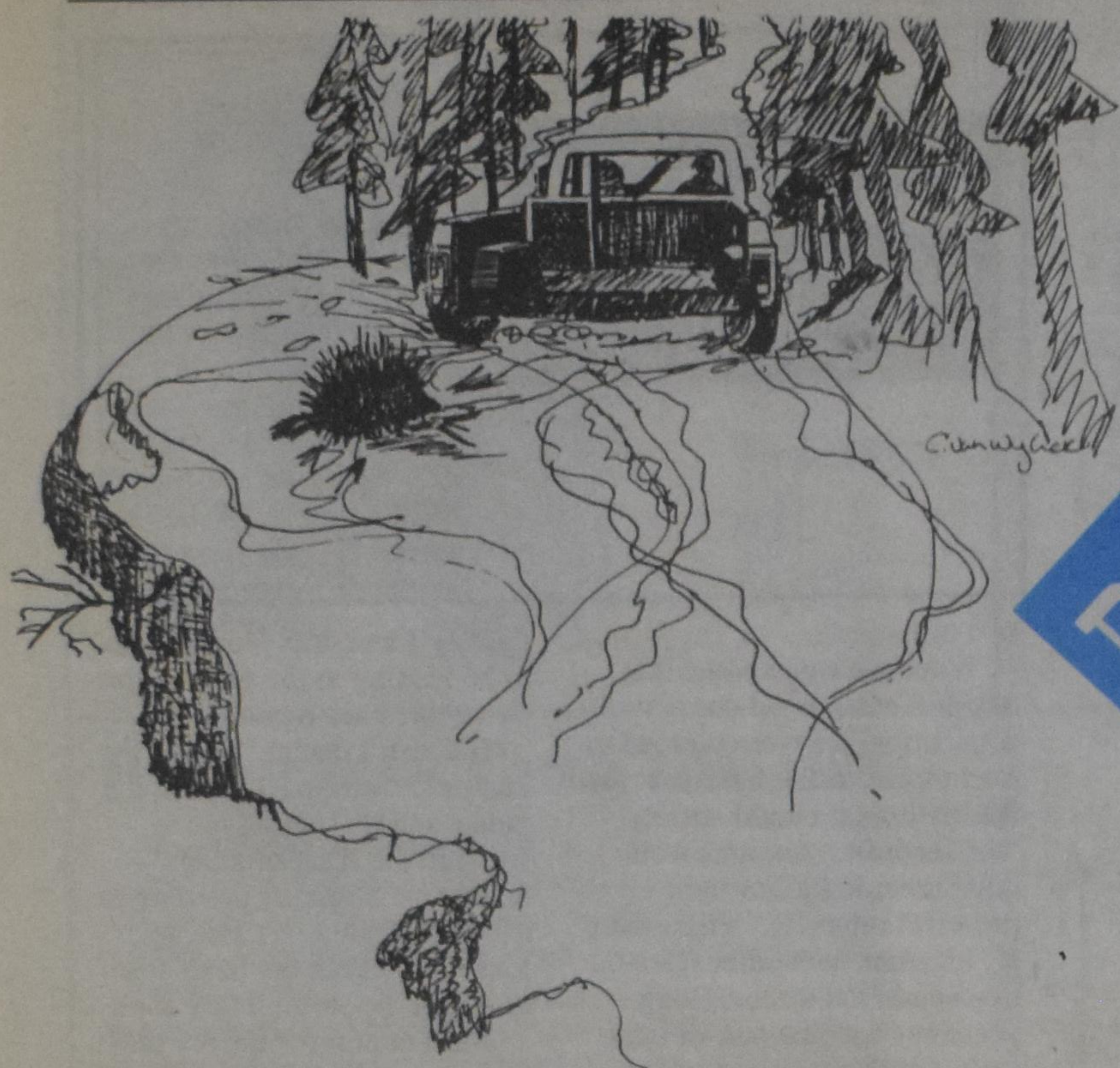
The guiding images at the two schools suggest contrasting visions of life and of education. Beacon School adults are cautious about each believer's "delegated position" under God. They merely search the truth; none of them possess it. At Stratford Christian School, on the other hand, there is clear, unequivocal commitment to a number of biblical fundamentals — as interpreted by the senior pastor. These different orientations are clearly visible in school assemblies and classroom activities, as the next articles will show.

Ray Klapwyk is working on a doctoral dissertation dealing with the ceremonial aspects of schooling at Washington University in Pullman, Wash.

* Names of places and persons have been changed.



"Preparation for life" at Stratford Christian School



Back-road

brutality

Art White

My wife, Alice, and I live on the back road between Annapolis Royal and Digby, Nova Scotia. If you don't mind flying gravel and a little dust, it's 10 minutes shorter to town than the pavement which follows the shoreline.

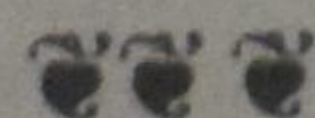
We don't see many new vehicles out our way, except those whose drivers are legally impaired. As a rule, the RCMP doesn't patrol the "boonies," so ours is the route of choice for off-road vehicles, all manner of safety-questionable transportation, and drunks....

It was still light on the evening of September 10. Alice and I were returning from a restaurant dinner in celebration of her 57th birthday. We came upon a slow-moving pickup with what looked to be a "steering" problem.

"Better not pass this one," she suggested, "he's all over the road! Look at him!"

I closed the ventilator and windows and kept a comfortable distance behind two woods-dressed men in an old truck rigged for hauling firewood. They were involved in lushly-animated conversation. The driver hardly ever glanced at the road. I watched in fascination, wondering how he could stay on that washboard ribbon and not look at it.

"Watch how the truck turns off to the left when he gestures with his right hand," I said. On cue, his head and meaty hand choreographed a conversation-point and the vehicle edged across the gravel to the other side. We saw his buddy point ahead, and magically the truck returned to position with nary a turn of the driver's head nor pause in his line of lively chatter.



"So God created man in his own image... and God blessed them saying, 'Be fruitful and multiply, fill the earth and subdue it.... Have dominion over every living thing' (Gen. 1: 27, 28).

The battered half-ton wove down the road like this for several miles, dust and us in its wake. Our lights were on — he must have seen them — but he never pulled over (as most slower drivers do) and we didn't dare pass. On a straight stretch of road, without warning, the truck angled left, riding dangerously close to the drop-off, then quickly veered back on course, spraying gravel into the ditch as it did.

We thought it was just another attention-lapse until we saw the target of his distraction: a trophy-sized porcupine, tail-flopping on the shoulder. It hit us in the gut. We both supplicated, "Oh, no!" as I pulled to a stop. "That makes me sick," yelled Alice, "that just makes me sick. What's the world coming to?" she pleaded, not expecting an answer.

I backed along till we were opposite the dying animal, shut off the engine and stepped into the quiet country twilight. We could hear the big fella moaning quietly in human-sounding compliance to the throes of his demise. Quills were scattered in a wide circumference; innards entwined his bushy tail. He stared straight ahead, breathing slowly, moving one hind leg every so often.

"Can't you do something for him?"

All I knew to do was end the suffering. I looked for a board, a jack handle, a boulder. There was nothing of sufficient size. I carefully positioned the car on the crumbly shoulder (Alice directing the wheel placement) then quickly drove ahead crushing the creature's upper body, the resistance of which I could feel in the steering.

We were both sick at heart. We were both *shouting mad!* Why this violation? What good reason? What pleasure did this bring? In a world brimming with remote, out-of-our-control death and calamity, why this brutal, mindless whim? This was not a fur-bearing, meat-providing, dangerous or destructive beast. This slow-gaited mammal wasn't even sport, if sport was the motive. The prickly old warrior had no chance. This was a violation of the goodness of God's creation.

Alice pushed him off the road with her foot. We drove home together in respectful silence.

Art White is a free-lance writer who lives in Clementsvalle, N.S.

'O Worship the King!'

I may have told this here before (in 14 years one is bound to repeat oneself): I do not have any musical talent whatsoever. Yet *listening* to music is an important part of my life.

I suppose the experts would characterize my tastes as simple. They are. They're perhaps best summed up as the "popular classics" such as "The Best of Bach," "Mainly Mozart" or "Happily Handel." And of course, much sacred choral music.

The other day my husband

and I went to a nearby mall to do some shopping. When we stepped into the main department store we were greeted by the strains of "O Worship the King" sung by a master choir. That much even I could tell.

Impulsive purchase

This unusual occurrence immediately colored our mood and, we noticed, the atmosphere in the store as well. Like us, many people were drawn to where the music came from — the mainly classical music section called Concert Hall.

My husband, not usually given to reckless behaviour, went up to the lone clerk and asked to buy this particular compact disc, price unseen. As we wandered nearby for a while we heard the choir triumphantly proceed to "Praise, My Soul, The King of Heaven" and then, mournfully, the voices lamented "O Sacred Head, Sore Wounded."

To hear this in a department store with customers milling around was a profound experience which seemed to touch more people than just the

Small Talk

by Alice Los



two of us.

When we came home that day and unwrapped our newest acquisition, we were pleased to read on the inside label that for this particular choral society "the recording sessions were quite remarkable for their powerful intensity." Since then it, together with other selections gathered through long years, has become part of our early Sunday morning ritual.

Back to the organ

When our children were quite young and no psalter tapes had ever been heard of, we had them listen to Albert Schweitzer at the organ as we bustled about getting ready for church.

Ironically, much later when no youngsters made their home with us anymore, I often picked a rather upbeat version of choral music to set the tone for

the day's worship. Now I seem to be leaning to the more majestic strains once again.

It doesn't matter. What counts is the impact of the music and its leading me to worship the King of Kings — be that on a Sunday morning or a Tuesday noon. It's fine as long as it makes my heart soar or quiets the storm in my soul.

I'm grateful for the joy that listening to music affords me. I pray that the deaf among God's people will be richly compensated on the new earth for their loss of hearing on this planet.

I'm glad to listen to some of my grandchildren practise their scales on the respective pianos of the extended family. I ask God that many gifted musicians will always be found in his worldwide church.

Alice Los lives in Listowel, Ont.

Christmas-at-Sea



Every year hundreds of individuals, families and groups in Christian Reformed Churches across Canada provide thousands of gift parcels for seafarers who are out at sea and far away from home during Christmas.

These parcels are distributed by the Christian Reformed "Ministry to Seafarers:" on the **East Coast** through the staff at the Seafarers Centre in Montreal; on the **West Coast** through Harbour Chaplain Rev. Simon Wolfert in Vancouver and the volunteers in many Pacific ports that are in contact with him.

Over several decades this annual program has slowly grown. As a result, each year between five and six thousand seafarers on more than 200 ships receive a gift parcel this way. The Ministry to Seafarers adds a New Testament in the language of the recipient and delivers the packages to the ship with the request that they be distributed on December 24 or 25. Most seafarers are not able to visit or even make contact with their families at Christmas time, because their ship is out at sea.

So on Christmas Eve or on Christmas Day, when there may be a special dinner on board (work goes on, though, 24 hours a day, as always), the Captain will read to the officers and crew the special Christmas message which the Harbour Chaplain provided and everyone will receive these two gifts: a home-made present with a personal Christmas Card and a New Testament in his or her own language.

In this way, members of our denomination across Canada are able to communicate the love of God in word and action. In word, through the Christmas message and the New Testament. In deed, through the evidence that someone cares enough to make a personal Christmas parcel for an unknown seafarer who may feel very lonely at this special time of the year.

May God receive the glory when His people communicate His love in this special way each year as they celebrate the birth of His Son.

Making a Christmas parcel:

To ensure that the parcels are of similar value, and to facilitate shipping, we suggest that you use a small shoe box. A Christmas card with your name and address (write CANADA) and maybe a photo of your family, should go inside the box. Wrap each parcel with strong, attractive gift-wrap paper.

Suggestions of items seafarers love to receive:

calendar for next year	socks
writing pad + envelopes	scarf
address book	gloves
letter opener	bath towel
ballpoint pens	soap
scissors	tooth brush
small photo album	tooth paste
after-shave lotion	comb
men's cologne	cloth brush
money clip	scotch tape
games	handkerchiefs
jigsaw puzzle	packaged candy
shoeshine kit	cassettes with <u>good</u> music/songs
toque (stocking cap)	

Shipping the parcels:

When you mail a number of parcels in a big box, please mark on the outside how many parcels are enclosed. It saves us a lot of extra work if we can place an entire box (still closed) on a ship, as part of a larger shipment (Many ships have 20 to 25 people on board).

Send personal letters to us, cheques, or magazines separately.

Ship by mail (most expensive), by Greyhound/Voyageur bus, or by any cheaper way you can find. Write our telephone number on the box with our address.

Vancouver:

Rev. Simon Wolfert, 7449 Kerr Street
Vancouver, B.C. V5S 3E3 ph. (604) 434-3012

Montreal:

The Seafarers Centre, 201 Commune St. W.
Montreal, Que. H2Y 2C9 ph. (514) 844-1476

Other: If there is a ship visitor in your congregation, ask him to be so kind as to place the parcels on board ships in your area.

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Mennonite stories and poetry of mixed quality

Family Games, by Anne Konrad, Windsor, Ont.: Netherlandic Press, 1992. ISBN 0-919417-4. Softcover, 93 pp.

Violence and Mercy, by Sarah Klassen, Windsor, Ont.: Netherlandic Press, 1991. ISBN 0-919417-25-6. Reviewed by Jim Doelman, Hamilton, Ont.

Over the past 30 years a surprising number of writers have come out of the Canadian Mennonite community. Some of these, such as Rudy Wiebe,

have attained national significance, while others have attracted a smaller readership, one often drawn largely from among Mennonites.

Frequently, these writers deal with being Mennonite in Canada — the struggles of arrival, adaptation, and sometimes assimilation. They wrestle with whether "Mennonite" is a religious or ethnic label.

Two recent additions to this body of Mennonite literature are Anne Konrad's collection of short fiction, *Family Games*, and Sarah Klassen's book of poetry, *Violence and Mercy*.

Tensions rooted in past

Konrad's *Family Games* is a series of connected short stories, all dealing with the different generations of the Wielers, a Mennonite family living on the B.C. lower mainland. While largely set in Canada, the stories also present the experiences of the family before their emigration from Russia.

The stories deal with the tensions within the Wieler family, and Konrad takes pains to show how these tensions are rooted in the past. Surprisingly, however, the most successful story is "In the Heart of Old Vienna," where the focus moves beyond the confines of this Mennonite family to deal with the displacement experienced by an academic family in Vienna.

Unfortunately, the stories in *Family Games* are too connected to be merely a collection of short stories, but not unified enough to be a novel. Since characters recur we come to expect cohesion, to somehow be able to put together the whole story of the family. Ultimately, however, the book frustrates on this level.

A writing style that is at times awkward and fuzzy does not help matters. Frequently, Konrad layers narratives from the past and present to show their interconnectedness. This at times works well, but never with the profound effect

achieved by Alice Munro in using the same technique. Overall then, this collection is disappointing.

Observer of world

Sarah Klassen's *Violence and Mercy* is less rooted in the Mennonite experience than is Konrad's work. In her poetry Klassen ranges widely, touching on the experiences of a high-school teacher, the mystery of the Orient for a Western visitor, such biblical figures as Jeremiah, and such contemporary events as the Gulf War and the Montreal massacre. A whole series of poems is devoted to the subject of Leonardo da Vinci.

The strength of Klassen's poetry lies in this broad range and in her ability as an observer of the world around her. She resists the self-absorption which is the bane of so much recent poetry and strives to understand and describe what lies out there in the world. She describes Nelson Mandela on television:

On the late news Mandela offers his face to the world. It is old and furrowed. His voice is the dark, enduring sea, singing.

Pupils on a Monday morning are "insubstantial/as ghost fish in a vague sea." Lines like these show a concern not just for the appropriate image but for finely balanced sound as well. Unfortunately, other lines are awkward, leading at times even to an unintentional ambiguity. Klassen offers some great poetic glimpses but not enough poems that work well.

One poem effective in its whole is "Horizon," which begins with the prosaic and startling line, "It isn't easy writing/about Jesus," and goes on to explore the impossibility of words conveying his love, before concluding with his simple words that break through all hypocrisy: "Do you love me? If more of the poems could achieve this consistent effect the collection would be a success.

Among the hundreds of volumes of poetry and short fiction published each year, the poetry of Klassen and the stories of Konrad simply do not stand out. They could be kindly described as average, or more maliciously as mediocre.

Being less than the best

"I want to know Christ" (Phil. 3: 10).

I'm sure you've heard the saying, "if it's worth doing, it's worth doing well." Most of us admire people who take that attitude toward life, even if we don't always manage to take it ourselves. We admire people who always give 100 percent of themselves.

I have to admit, this is not the way I live my life. I have only 100 percent of myself to work with, and nothing — not my job, not my family, not my friends, not even my spiritual life — gets all of me, ever. The way things work in my life, I'm constantly being pulled in a dozen different directions and the challenge is to parcel myself out into all these compartments. I wish that I could be aspiring to excellence in every compartment, but the reality is that I'm thrilled to achieve adequacy in most of them.

If it is true that anything worth doing is worth doing well, then I would just have to give up giving any attention to many of the compartments in my life. For instance, I would never again clean my house. But I don't think that that old saying is always true. I much prefer G.K. Chesterton's variation: "If it's worth doing, it's worth doing badly."

Better than nothing

Imagine, for instance, that you have only two hours left to study for a major exam. To be truly prepared you ought to spend several days reviewing and memorizing material. It's too late for that. Doing well is no longer an option. But if it's really worth doing, it's even worth doing badly. Better to put in those two hours of study, inadequate as they are, than not to study at all. Or imagine that you and your spouse haven't had a meaningful conversation in weeks. You really need a week away, just the two of you, to renew your relationship. But that's not an option. If it's worth doing, it's worth doing badly. An hour's conversation at the kitchen table may not be all you need, but it's better than nothing.

This rule also holds true for the more important things in life, like reading the Bible and spending time in prayer. Should we only do these things if we can do them well? Certainly we should all strive to be serious students of Scripture and warriors at prayer. But in the meantime, a little prayer and study, even in the midst of distractions and other demands on our time, is much better than none at all. If it's worth doing, it's worth doing badly.

This is part of what it means to live by grace. We do what we can, and God fills in the gaps. Because, for us, pursuing excellence never means attaining a new level of performance. Rather, pursuing excellence means forgetting about our own performance in a growing awareness of the excellence of God.

This is in sharp contrast to the way most people in our society talk about excellence. For most passionate pursuers of the optimal, excellence consists in extra effort. Excellence is something which I can achieve if only I am willing to give a little more, to monitor myself a little more closely, to hold myself accountable to a higher standard. The burden of excellence has become a new law, enslaving us by the impossible demand that we invest 110 percent of our energy and attention in all the compartments of our lives.

In the third chapter of Philippians Paul shares with his brothers and sisters what it is that he's pursuing in life. The one thing he wants is to know Christ. It is that on which he himself keeps his eyes fixed as the goal of his life. He is not obsessed with his own performance as a Christian but with the perfect person of Christ.

If anyone could ever claim to have given 100 percent of himself to the gospel, it would be Paul; and yet he is comfortable saying that he has not obtained his goal. It is not his performance that matters, but his sharing in Christ's performance — participating in Christ's sufferings and resurrection and being clothed in Christ's righteousness.

Our performance — be it excellent or pathetic — does not affect the perfection of Christ. The excellence toward which we strive is not contained in us and never will be. Rather than thinking about giving our 110 percent to God we need to think about God himself, whose fullness is revealed in Christ. Rather than worrying so much about whether we're doing well, we need to worry about whether what we're doing is worth doing at all.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

News

Justice group distributes Election '93 toolbox

Bert Witvoet

TORONTO, Ont. — Most political groups want to persuade citizens to vote a certain way, especially around election time. Citizens for Public Justice takes a different approach by sending out what it calls a "toolbox for justice and stewardship."

The "toolbox" is a folder full of material designed to enable Canadians to sort through all the election campaign hype and make a responsible political choice on October 25.

The toolbox contains a booklet entitled "Election Action Toolkit." It instructs Canadians interested in public justice issues on how to question candidates, how to conduct themselves at all-candidates meetings, how to go about inviting candidates to their group meetings and what to do after the election is over. It is geared especially to communities who want to be involved in political action.

One of the inside pockets of the folder displays ten brightly coloured pullouts with tips to help Canadians remain politically active between elections. It tells them how to get groups started, how to organize public meetings, how to participate in petitions and demonstrations and how to prepare for meetings with elected representatives.

Poverty linked to unemployment

The main set of tools that can be found in CPJ's "toolbox for justice and stewardship" is the political service bulletin entitled "Getting Our House in Order."

In it CPJ addresses four issues it deems important for the upcoming federal election. The first issue this booklet focuses on is poverty and unemployment in Canada.

"It would be easy to abandon communal responsibility and to emphasize only self-reliance and the individual work ethic," says the bulletin, but that's overlooking the fact that poverty in Canada "is increasingly linked to unemployment, sporadic employment and a growing low-wage economy."

CPJ encourages the federal government to take action on unemployment by promoting better training opportunities, changing the basis for the Unemployment Insurance fund and making tax policy more equitable.

Poor debt management

With respect to the second issue, government finance and the national debt, CPJ points to reduced tax revenue and high lending rates as the main causes. Huge deficits are not caused by social programs but by poor debt management, says the bulletin. And it recommends that governments refinance their loans by issuing the equivalent of war bonds to its citizens.

CPJ also wants "the government to introduce regulatory

measures to make banks more accountable."

Native self-government

In the third section of the bulletin, CPJ asks for justice for aboriginal peoples, arguing that "Canada's original occupants and housekeepers today suffer disproportionate poverty, illness and myriad social problems — the legacy of five centuries of dispossession of land, rights and culture."

CPJ asks the government to give aboriginal peoples "the political, social and jurisdictional space to address the unique and legitimate needs of their communities; in other words, self-government."

Widening gap

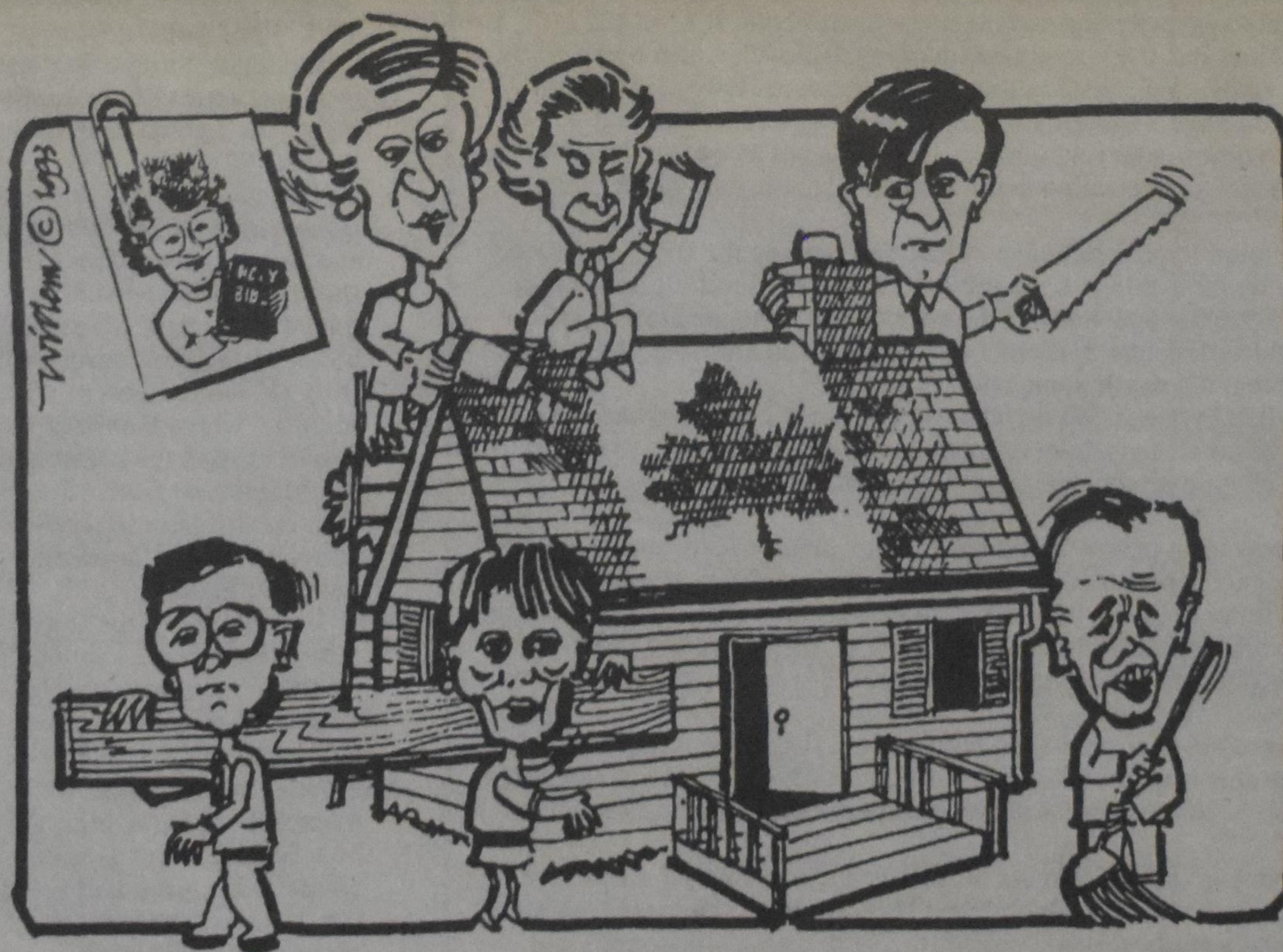
In section four the service bulletin reminds voters and

politicians of Canada's international responsibilities. The gap between rich and poor countries has widened over the past 30 years, says CPJ. Yet Canada, which was rated by the United Nations as the best place to live in the world, was singled out by the World Bank as "one of the least generous of donors to low-income countries."

CPJ says that "self-serving 'economic cooperation' must not be masked as aid."

The underlying theme of CPJ's approach is stated on one of the inside flaps of the folder: "We respond politically to God's call for love toward our neighbour and responsibility for our environment. We use research, education and advocacy to fulfil our mission."

Whom do you trust with your house?



Willem Hart of Toronto designed this political cartoon featured on the front page of CPJ's Political Service Bulletin. Bouchard is planning to saw the Canada house apart; Campbell has the biggest power tool but plans only minor alterations; Chretien wants to sweep up the mess left behind by the PCs; Hurtig is holding up a volume of his *Canadian Encyclopedia* to stir up nationalistic fervour; McLaughlin and Manning are walking in opposite directions, and Stilwell, holding a Bible, appears as a clipped-on afterthought.

News Digest

Edited by Irene Bom

Zapping out sex and violence

VANCOUVER — A new device could soon give parents the power to block unwanted television programs from their home, reports the *Toronto Star*.

Invented by professor Tim Collings at Simon Fraser University, the Vyou-Control would give busy parents the power to determine the type of programs their children watch without imposing restrictions on the television and movie industry.

The process involves encoding a rating signal — from one to seven — in TV shows and videos to indicate how violent or sexually explicit material the show contains.

The Vyoucontrol signal is picked up by a decoder programmed to block out shows viewers decide are undesirable.

Collings' device, which he estimates would cost less than \$100, has already won support from the Canadian Cable Television Association, one of the industries that would likely be responsible for ensuring that programming is coded.

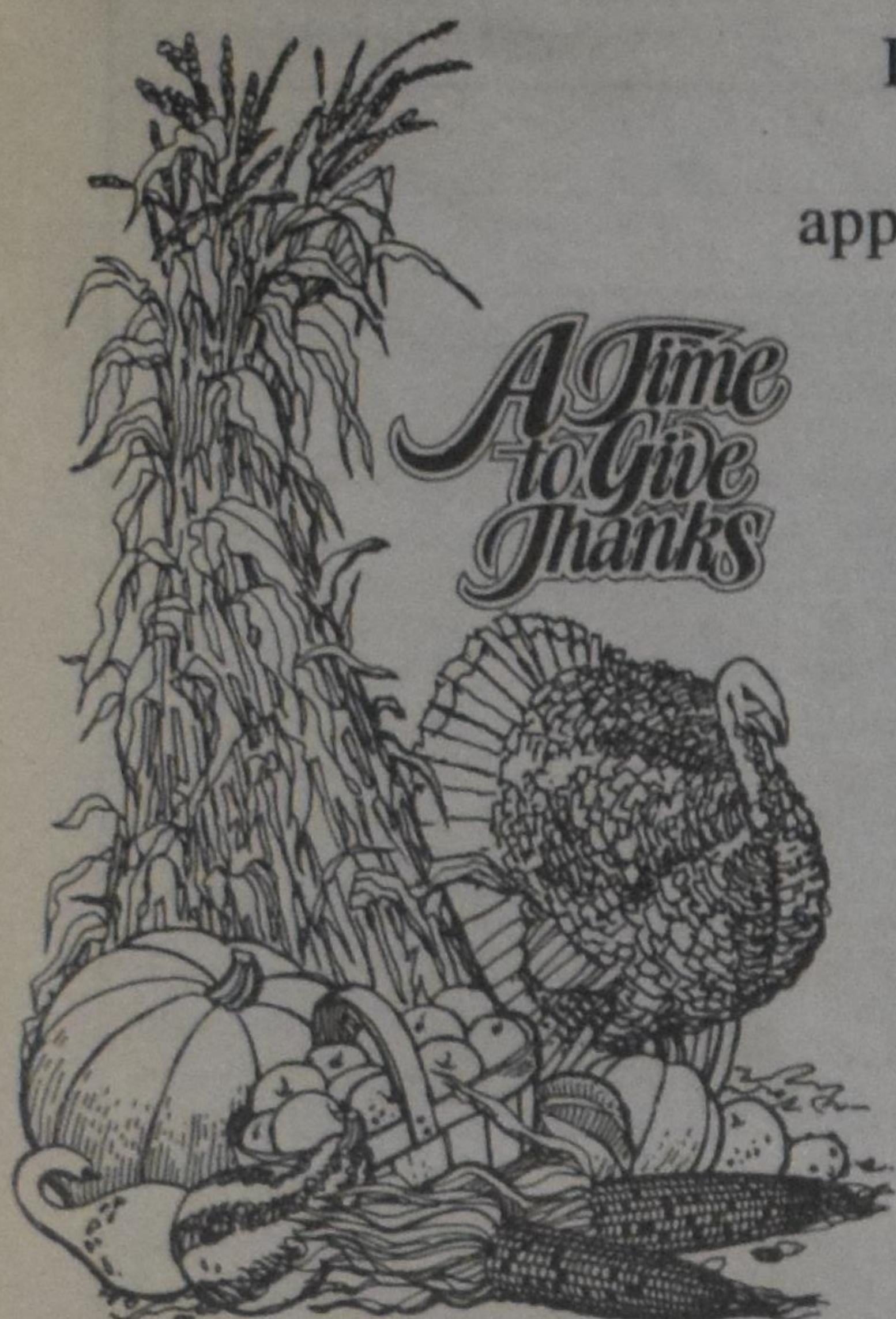
Yawn of a topic

CATONSVILLE, Md. (AP) — If yawns are contagious, neuroscientist Robert Provine is one sleepy fellow.

Provine is one of the few U.S. scientists making yawning the focus of serious inquiry and has studied the yawns of more than 1,000 people.

His experiments show that yawning is not an automatic response to a shortage of oxygen.

He says that so far scientists have discovered that we yawn when tired, anxious or bored; that yawning is often a byproduct of stretching; and that we yawn most often just after waking and second most often just before bedtime.



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Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries
Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	BRINK: "I will praise You, for I am fearfully and wonderfully made; Marvellous are Your works, and that my soul knows very well" (Ps. 139: 14). We are very grateful to our heavenly Father for entrusting to our care another healthy, precious daughter. KAREN REBEKAH was born at 6:45 p.m., on Sept. 17, 1993, weighing 7 lbs., 8 1/2 oz. She is eagerly welcomed by her proud brothers and sisters, Jason, Melanie, Lisa, Cheryl, Ryan and Kevin, and is the 33rd grandchild for Mr. and Mrs. J. Brink of Whitby, Ont., and the 22nd for Mrs. Maria Vogel of Orono, Ont. Home address: John and Mary Brink, R.R. #1, Long Sault, ON K0C 1P0	1938 October 25 1993 With praise to God we hope to celebrate the 55th wedding anniversary of our parents, grandparents, and great-grandparents, JAN and ADRIANA DE WIT (nee ROOS) Congratulations Dad and Mom, Grandpa and Grandma. May God continue to bless you and keep you in His care. Katie & George Aukema — Shelburne Angie & Garry, Ed & Theresa, Gerald (deceased), John, Richard, Kim (Joel, Andrew, Matthew) George & Gwen De Wit — St. Clements Ann, Charles Jake & Pat De Wit — Kitchener Richard, Tammy, Dwayne Frank & Marianne De Wit — Orangeville Adrea, Jason, Gregory, Tanya John & Kathy De Wit — Orangeville Jeffrey, Vanessa Diane & Chuck Pell — Brantford Sean, Rebecca Home address: 349 Pineview Gardens, Shelburne, ON L0N 1S0	1968 October 17 1993 Matthew 17: 20. With thankfulness to the Lord we joyfully announce the 25th wedding anniversary of our parents and grandparents, JOHN and WILMA RENKEMA (KRANENBURG) We thank God for His sustenance, guidance, and care. May He continue to bless and keep you for many more years. With love and congratulations from your children: Melinda & Jeff DeHaan — London, Ont. Christopher, Danielle Annette & Martin De Vries (fiance) — at home Jason Derek Bryan Elizabeth Kenneth Christine Michael Katherine Janet — all at home. Open house on Saturday, Oct. 23, 1993, from 4:30 p.m. to 6:30 p.m., at the Dorchester Community Hall, 33 Catherine St., Dorchester, Ont. Home address: R.R. #1, Dorchester, ON N0L 1G4	Noordwijk Surrey 1943 October 12 1993 "And above all these put on love, which binds everything together in perfect harmony" (Col. 3: 14). ARIE and PAULINA VEGT (DE JONG) With thankfulness we celebrate our parents' and grandparents' 50th wedding anniversary. With love: Ineke & Adriaan Veeffkind — Ermelo, the Neth. Victor, Ruben Martin & Francis Vegt — Vernon, B.C. Paulina, David, Jonathan, Jenny John & Margaret Vegt — Surrey, B.C. Arusha, Hannah Bart & Margot Vegt — Surrey, B.C. Reuben Paula & Fergus Foley — Prince George, B.C. Justin, Kiara, Eoin Marco Vegt & Rod Keyes — Victoria, B.C. Eamon, Raffi Nick Vegt — New Westminster, B.C. Jacky & Kevin Neufeld — Aldergrove, B.C. Sascha Fred & Sandra Vegt — New Westminster, B.C. Danielle Walter & Karen Vegt — Winfield, B.C. Gregory, Alisha, Benjamin Open house on Oct. 9, 1993, from 1:30 to 4:30 p.m., 11356-153A Street, Surrey, BC V3R 8Z4. Phone (604) 589-1367. Address: 15086-87B Ave., Surrey, BC V3S 5G7
	Birthdays			
	COLENBRANDER: With great joy we look forward to celebrating the 80th birthday of our mother and grandmother, WOUTRINA ELISABETH COLENBRANDER on Oct. 15, 1993. We thank God for sustaining her through the valleys of her life and praise Him for the witness she bears to His faithfulness and love. John & Ineke Bezuyen Denise, Terry & Robyn (girlfriend), Alan John & Sarah Cook Nigel, Elisa, Milon Jim & Christina Kelly Braden, Melissa Fred & Annette Colenbrander Jennifer Joy, Anna-Marie, Jan-Tina, Johan Address: C-405, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2	Amsterdam Cobourg 1953 1993 With great joy and thankfulness to God, our parents, DIK and MARTA HABERMEHL-KRUISSHOOP will celebrate their 40th wedding anniversary with their children, grandchildren and friends on Oct. 20, 1993. We will also celebrate Dik's ordination to the Ministry 40 years ago on Nov. 1, 1953. Open house commemorating both events on Nov. 7, 1993, following the afternoon service of worship at 18:00 Hr. at "Grace" Chr. Ref. Church, 440 King St. East, Cobourg, Ont. With thanks for your love and guidance, Joanna & Henry Wiersma — Cold Springs, Ont. Janita, Julian, Daniel, Oriah Marion & Gary Habermehl-Duim — Ganger, Wa. Tricia — Cobourg, Ont. Psalm 139: 17-18. Home address: 16 Pebble Beach Dr., Cobourg, ON K9A 2C5	For Rent	For Rent
	Anniversaries			
	Clinton Burlington 1968 October 18 1993 Psalm 121: 8. With thanks and praise to God we celebrate with our parents, HANS and TEENA KLOET (nee DE BOER) their 25th anniversary. Congratulations Mom & Dad. Love from: Leanne David Jeremy Laura Alissa Please join us at our home, Nov. 6, 1993, to celebrate. Open house from 1:30 to 4 p.m. Home address: 1568 Frontenau Pl., Burlington, ON L7P 1M6	For Rent	For Rent	For Rent
DE GROOT: The Lord has blessed us with the gift of another healthy child, TIMOTHY ALEXANDER born on Sept. 16, 1993. He weighed 9 lbs., 13 oz., and measured 22 1/2 inches. A little brother for Elizabeth and Garrett. Fifth grandchild for Coby Fieten, Ingersoll, Ont., and 14th grandchild for John and Lena de Groot, Ingersoll, Ont. Home address: 11 Cedar Street, Ingersoll, ON N5C 1A8		One-bedroom mobile home in Central Florida, close to Cypress Gardens and Disneyland. Fully furnished and central air and heat. Rental from November 1993 to May 1994; \$550. U.S. per month or reduced rate for long term. Adults only. Please call (705) 526-3395	For rent: One-bedroom mobile home in Palm Harbour, Florida (Tampa Bay area). Lovely trailer park with pool, close to stores, beaches and Reformed Church. \$550 per month; available October, November and December. For more information call (519) 336-7412.	For rent: Four-bedroom home in a country setting. Dunnville, Ont., vicinity. Inquire at (905) 774-5290.



Congratulations to Arie and Paulina Vegt (De Jong) on the occasion of their 50th wedding anniversary!



Anniversaries	Job Opportunities	Miscellaneous
1953 Smithers, B.C. "For the Lord is good and His love endures forever; His faithfulness continues through all generations" (Ps. 100: 5). We are very thankful to God for blessing our parents, YPE and TENA SPEK (nee VAN KAAM) with 40 years of marriage, and we pray that He will continue to bless them and give them many more years together. Janet & Dave Ruczay Kristi, Karen, Jamie Wilma & Ron Boudreau Nanette, Joshua, Nadine Charlotte & Terry Edsall Jeremy, Justin, Jesse, Shari Fred Spek Kneil Spek Alice & John Parsons Sean, Kerri Sophia & Karl Coverdale Chelsea, Cody Ed Spek Please join us as we celebrate with them at an open house to be held at the Bethany Chr. Ref. Church, 1086 Balfour St., Fenwick, Ont., on Saturday, Oct. 9, 1993, from 2 to 4 p.m. (Best wishes only, please.) Home address: 1365 Haist Street, Fonthill, ON L0S 1E0	INTERESTED IN PIONEERING? Our congregation is seeking a Group Life Coordinator to help us create a member care program to succeed family visitation. The program will be built on a cell group structure with member care shared by the group, the pastoral elder, a deacon and a caregiver. We are seeking a part-time (approx. 20 hrs per week) person with skills in motivation, organization and delegation. We envision the task to include organizing group leaders, assuring the groups are meeting regularly and arranging the development of the necessary skills. Submit resume with three references prior to November 1, 1993, to: First Christian Reformed Church 20525 72nd Avenue, Langley, BC V3A 4P7 For a detailed job description contact the secretary at Ph/Fax (604) 530-5959	Maranatha Homes Burlington, Ont. This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income. Maximum \$435.00 a month. Information from: Mrs. Henriette Hofsink, 109-3260 New St. Burlington, ON L7L 3L4 (905) 681-0311)
Obituaries Rotterdam Brampton Feb. 6, 1910 - Sept. 22, 1993 With the full assurance of God's love and grace, HERBERT GOODHOOFD passed into glory on Sept. 22, 1993. Beloved husband of Joan Goodhoofd (nee Flach). Dear father of: Herbert & Janet Goodhoofd — London, Ont. Anthony & Rita Goodhoofd — Richmond Hill, Ont. Loving grandfather of: Kristen, Aaron, Alan, Kayla, Lauren, Elise, Wesley, (Elan †) The funeral service was held at Holland Chr. Homes, Brampton, on Sept. 24, 1993. Rev. P. Van Egmond and Rev. J. Kuntz officiated. Correspondence address: Mrs. J. Goodhoofd, Holland Chr. Homes, Hope #614, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2	SEEKING NEW PASTOR Immanuel Christian Reformed Church of Cornwall, Ont., has recently become vacant and is seeking a new pastor. Cornwall is situated on the St. Lawrence River, 100 km from Ottawa and Montreal. Established in 1950, Immanuel is now a growing congregation of 57 families. A church profile is available upon request. Inquiries and/or resumes may be forwarded to: The Search Committee c/o Henry Cornelisse 1232 Daly Ave. Cornwall, ON K6J 4W2	Events " SET FREE " IS THE THEME FOR THE 8TH ANNUAL HOLY SPIRIT CONFERENCE SAT. OCTOBER 23, 1993 <i>NEW LOCATION</i> CROSSROADS CENTRE (HOME OF 100 HUNTLEY STREET) 1295 NORTH SERVICE ROAD (AT QEW & 403 INTERCHANGE) BURLINGTON, ONTARIO
For Rent For rent: New one-bedroom apartment in Beamsville. Available Oct. 1, 1993. Fridge, stove, central vac., washer, dryer, utilities included. \$550/month. No pets or smoking. Call John or Diny Wikkerink (905) 563-7038	SEEKING A NEW PASTOR Living Hope Chr. Ref. Church, a new congregation in Peterborough, Ont., is searching for its first pastor. We are a congregation of 45 families. Our highest priorities are preaching, leadership training in various areas, and relating to the youth. Please send inquiries to: John Breukelaar 309 Leon Ave. Peterborough, ON K9L 1L9 Phone: (705) 748-9374	SPEND THE WHOLE DAY IN THE "SCHOOL OF THE HOLY SPIRIT" AND BE SET FREE. 1.SET FREE to serve in the Kingdom (Gerrit Verstraete) 2.SET FREE from Bondage and Fear(Bern Warren) 3.SET FREE in the Spirit (Brian Mahood) SPECIAL INTERCESSION with Barbara Forsdike WORSHIP: Bruce Burrows, Colleen Reinders SPECIAL MUSIC: Bernice Stegenga
For rent: Florida — Clearwater beach area, one-bedroom apartment on second floor, one block from the beach. Will rent monthly. Available immediately. Please call: (905) 945-6343.	AVAILABLE FOR CALL The Council of First Christian Reformed Church of Regina, together with the Committee of the Council of Christian Reformed Churches in Canada, heartily recommends the Rev. Harry Kuperus for a call. After serving 14 years as Pastor and Director among native people in Regina, he completed a one-year resident hospital chaplaincy. He may be contacted at 2277 Queen St., Regina, SK S4T 4C6, phone (306) 522-6979 or at 11203-79th St., Edmonton, AB T5B 2J8, phone (403) 479-5470. <i>Obituaries continued on page 18...</i>	REGISTRATION \$30.P.P. (GROUP RATES AVAILABLE) REGISTRATION STARTS 9:00 AM YOU CAN REGISTER BY PHONE CALL HEATHER AT (905) 822-1244 A CHRISTIAN COMMUNICATIONS CENTRE CONFERENCE TEACHING THE NEW TESTAMENT SPIRIT-FILLED WAY OF LIFE

Classifieds

Obituaries

On Sept. 15, 1993,
JOHN KAMPHUIS
passed away at the age of 85.
Husband of Ann (Groen).
Predeceased by first wife Aaltje ten
Napel.
Children:
Bill & Nelly Kamphuis — Kingston
Bill & Natalie Lenstra — Limehouse
John & Hetty Vandermeer —
Limehouse
Henk & Hilda Lenstra — Etobicoke
grandchildren and great-
grandchildren.
Brother of:
Klazien Vink — the Neth.
Dien Horstman — Vancouver
Jennie Tibben — Orangeville
Correspondence address: 7900 Mc-
Laughlin Rd. S., #605, Brampton,
ON L6V 3N2

"In my Father's house are many
rooms. I am going there to prepare
a place for you" (John 14: 2).
On Sept. 14, 1993, the Lord called
home
MRS. RIKA (BARON) ZANDSTRA
of Townsend (formerly of Jarvis) in
her 84th year.
Predeceased by her husband,
Fedde (July 1984).
Dear Mother, Grandmother and
Great-grandmother of:
Gay & Eliza Mostert — Newcastle,
Ont.
Martin & Rita (Hendrik), Rita & Neil
(Andrew, Kathryn), Cora & Wes
(Sean, Daniel), Mahilyn & Scott,
Linda & Jeff
John & Ellen Zandstra — Jarvis, Ont.
Fred, Ben & Karen (Amy, Trevor),
John & Bev (Brett, Katelyn), Tim &
Kathy (Jennifer), Bev & Gerald
(Janelle), Wayne, Cheryl
Jessie & Martin Mostert — Bowman-
ville, Ont.
Carolyn & Tony (Lyndall), Richard
& Renee, Raymond, Loretta
Geraldine & George Elzinga — Jarvis,
Ont.
Roger & Anita (Byron, Adrian, Ash-
ley), Renita Helder (Sherise,
Jared, Kyle, Justin), Helana & Rick
(Alisha, Thomas), Floyd, Kevin,
Melanie
Jannes & Marianna Zandstra — An-
caster, Ont.
Pam & Frank (Candace, Jesse),
Michael, Richard, Rachel & Dan,
Sara, Peter
Bill & Corrie Zandstra — Millgrove,
Ont.
Denise & Tony, Bryan & Michelle,
Karen & Nathan, David
Tetty & Hank Bakker — LaSalette,
Ont.
Darrell, Charlena & Peter, Anissa,
Deanna, Bradly
Helen & Bill VanStraten — Clear-
water, Ont.
Willem, Adam, Joel
Julie & Brian Peterson — Simcoe, Ont.
Paul, Amanda, Scott
Sister to Jessie Venema of Terrace,
B.C., and Tet & Geert, both of the
Netherlands.

Events



THE
**NETHERLANDS
BAZAAR**

SAT. OCT. 16, 1993
10 AM - 10 PM
7755 BAYVIEW AVE.
THORNHILL COMMUNITY CENTRE
(corner of Bayview Ave. and John St.)

- Flowers and Plants
- White Elephants
- Gifts and Books
- Handicrafts
- Kiddies Corner
- Happy the Clown
- Groceries
- Bake Sale
- Buns
- Herring
- Croquettes
- Pea Soup and other Dutch Treats

MARKET PLACE 10 AM - 6 PM
RESTAURANT 10 AM - 9 PM
AUCTION 7 PM

QUESTIONS? PLEASE CALL:
LENIE GEHRELS (416) 225-5217
BETS SPEELMAN (416) 742-1172
GE SPAANS (905) 477-1243

ADMISSION FREE

If your specialty is making Dutch pea soup or baking, we sure need you!
Financial donations can be sent to:
Committee Netherlands Bazaar, 15 Pavilion St., Unionville, ON L3R 1N8

Events

40th Anniversary

The Bethel Christian Reformed Church of
Lacombe, Alta., hopes to celebrate its
40th anniversary on
December 3, 1993.

A potluck supper and evening program are
planned for **Friday, December 3, at 6:30 and
8 p.m.** respectively, and a special Thanksgiving
Service for **Sunday, December 5 at 11 a.m.**

Former members are hereby cordially invited
to join us in giving praise to our God
for His blessings.

GIANT BAZAAR

Trinity Christian School, located in **Burlington, Ont.**, at 650 Walkers
Line (South of Fairview), will again be holding its annual **GIANT
BAZAAR** on **Saturday, October 23.** The doors will open at 10 a.m. to
3 p.m. The day will offer many exciting events, including a bake room,
craft room, lunch room, novelty room, games room, white elephant
room, produce room, hair cuts and more. There will also be face
painting and balloons available for the children. This exciting day will
have something for everyone. We hope to see you there!

BREAKING
DOWN THE
BARRIERS



**Pre-Council
Conference:
Council of
Christian Reformed
Churches
in Canada**
November 19-20
Jubilee Fellowship
Christian Reformed Church
St. Catharines, ON

A Conference to identify
and strategize around the
CAUSES and IMPACTS of
racism in our communities.
Cost:
\$20 Individual registration
\$75 Unlimited Congrega-
tional Participation
Plan
\$10 Closing supper (5 pm
Saturday evening)
Registration fee includes
refreshments, materials, and
lunch on Saturday.

FRIDAY NOV. 19 8 pm
■ *Defining the Scriptural
Principles: Dr. John
Kromminga*
SATURDAY NOV. 20 9 am
■ *Applying the Scriptural
Principles: Dr. Hazel
Campayne*
■ Workshops
■ Action Plans
SUNDAY NOV. 21 6 pm
■ All Nations Celebration
Service. **EVERYONE IS
WELCOME.**

For more information or to register, please call the
C.C.R.C.C. office in Burlington at (905) 336-2920.

For Sale

Books in
Dutch
by
Herman
de Jong



1. **"Twintig Verhalen"**
C.C. en anderen, 102 pag., **\$8.95**
2. **"Janneke."** Een liefdesverhaal met een Canadese
achtergrond dat zich afspeelt in Friesland. 110 pag. **\$8.95.**
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"Hilarious, sometimes touching." (Prof. Henry Baron,
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That voice is **Citizens for Public Justice**

CPJ has been working hard to help Canadian Christians cut through the political babble and focus on the real issues facing the country today. Our most recent public education initiative included producing a Toolkit for Justice and Steward-

ship and an Election 1993 Political Service Bulletin. 70,000 copies of the 16-page Bulletin were distributed to churches, social justice groups, CPJ members, and others across Canada.

People are talking about us

"CPJ is the only political group that's willing to run with the idea of restructuring an economy according to the biblical directives of stewardship of the creation, compassion for the poor and justice for all."

- Bert Witvoet, Editor, *Christian Courier*

"The Political Service Bulletin demystifies some of the big issues, like jobs and the national debt, and proposes some practical solutions that could benefit all Canadians, especially the working poor."

- Bob Harvey, Religion editor, *Ottawa Citizen*

"At last! Here is a document that cuts through all the flim-flam and zeroes in on the real issues in this election."

- Tom Harpur, broadcaster and *Toronto Star* columnist

"CPJ's Political Service Bulletin... links the big economic and social issues that we're facing to the perspectives of a biblically-formed conscience..."

"The bulletin uses concrete facts [to] illustrate clearly that political choices are moral choices."

- Janet Somerville, Editor, *Catholic New Times*

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The challenge: CPJ asks Christian Courier readers to contribute a total of \$100,000 to help us pay for this fall's major public education initiative and carry on with our long-term projects.
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Enclosed is my donation of:

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☐ Free 3 month trial subscription to CPJ's monthly publication, *the Catalyst*

☐ Please send me information about CPJ's political vision, its research, education and advocacy activities, and membership in the organization

Name _____

Address _____

Postal code _____

Mail or fax completed form to:



Citizens for Public Justice
#311, 229 College St
Toronto, ON M5T 1R4
FAX (416) 979-2458

Or call 1-800 667-8046

Citizens for Public Justice

Citizens for Public Justice (CPJ) is a national, non-partisan, citizens' organization which promotes justice and stewardship in Canadian public affairs. CPJ engages in research, education and advocacy promoting a biblical perspective on life and justice for all. CPJ has been active for 30 years in areas such as poverty, economics and social justice, aboriginal rights, labour, energy policy, education, the environment, and human rights. CPJ has affiliates in British Columbia, Alberta and Ontario, and an active membership across the country.

What do we do?

CPJ works co-operatively with the C.J.L. Foundation to research important public policy issues. Based on that research, CPJ develops policy proposals based on a biblical understanding of stewardship and justice for all. These proposals are brought forward through public and Parliamentary presentations, briefs to committees, and various methods of advocacy. CPJ regularly works together with other faith groups to develop these proposals.

Another important part of CPJ's mandate is education of its members, of Christians in general, and of the broader Canadian public. CPJ's education activities include publication of *the Catalyst*, a monthly publication on issues of public justice in Canada and a review of CPJ's activities; publication of articles in other periodicals and newspapers; and regular public meetings across the country.